THE RELIEF SOCIETY MAGAZINE

SEPTEMBER, 1919

Read in This Number:

Pres. Heber J. Grant's address to the Relief Society June Conference.

Are you Honest in Little Things?

Do you teach your children the meaning of the word Duty?

Read Mrs. Gibbs' Story.

Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints
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Vol. VI No. 9

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THE RECORDS OF OUR DEAD.

By Lula Greene Richards.

They sleep! And peaceful is their rest,
And sacred every spot of ground
Upon our common mother's breast
Wherein their thousand graves are found.
And sacred, too, the resting place
Of some beneath the ocean's storms,—
For not alone in earth's embrace
Are pillowed all their precious forms.

What treasured wealth their records show—
Important every name and date.
As thus their lives we learn to know,
What reverence these lives create!
As carefully the leaves we turn,
Search references with eager eyes,
Our sympathies awakened yearn
O'er far removed yet kindred ties.

As back we follow family names,
Still in our generation known,
For former heroes, fancy claims,
Traits which our present heroes own:
Thus all the way we seem to find,
As link by link the chain we trace,
Man's noble bearing, generous mind,
Or woman's purity and grace.

For here as at the funeral pall,
The failings mortal weakness brings,
We would not, where we might, recall,
But pass them by for better things.
How bright and clean, how free from sin,
Would we our chronicles have spread,
When other hands shall write them in
The sacred records of the dead.

All this—and this is but a part,—
As Malachi* of old discerned,
Elijah came, and heart to heart
Fathers and children have been turned.
And now, in temples of the Lord,
Vicarious work the Saints pursue,
And still in other books record
The saving covenant anew.

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*Malachi 4:5, 6.

GENERAL CHURCH OFFICES, SOUTH TEMPLE, SALT LAKE CITY

THE

Relief Society Magazine

Vol. VI. SEPTEMBER, 1919. No. 9.

Remarks Made at the Relief Society General Conference.

June 3, 1919

President Heber J. Grant.

I am delighted with the opportunity of meeting the sisters in this very splendid gathering. I regret that I could not come to the meeting when Elder Ivins did, for I am sure I would have been deeply interested in all that he said, as I know you must have been. I have often desired the privilege of hearing him speak on the Book of Mormon but, strange to say, have never had that opportunity. I have conversed with him many times, and in my judgment, he is more familiar with the Book of Mormon than is any other living man. He has better practical ideas than many others who give us information regarding that sacred book.

I am very grateful indeed that in all my travel, at home and abroad, from the far off country of Japan to the midnight-sun country of Scandinavia, down to Italy, and in different other parts of Europe, and from Canada to Mexico, and all over the United States, that I have never found anything, nor discovered any information that has in the slightest degree weakened my faith regarding the divinity of that sacred record, the Book of Mormon. On the contrary, I have felt, from my boyhood when I first read it, the testimony in my very soul that it is the truth; and while there may have been arguments advanced,—like the statement that there were no horses anciently on the continent of America—and I have heard them from my boyhood—they have made no impression upon my mind, and for this reason, I felt sure that discoveries would be made that would vindicate that book, having the tesimony in my heart that it is true. Occasionally I have found many evidences, independent of the testimony I possess of the divinity of the work, that have confirmed my faith in the Book of Mormon. As an illustration, when I reached London, after being appointed President of the European mission, I presented a letter

of introduction to the general manager of the New York Life Insurance Co., at that time a corporation with assets of four or five hundred million dollars. They have passed the billion dollar mark now. (To give you an idea of what a billion dollars means; a billion dollars amounts to one dollar a minute from the birth of Christ to the present time.) The letter that I presented was from a former general manager at London, Colonel Alexander G. Hawes. With the exception of my own kin, and my immediate associates in the Church, no man has been a nearer and dearer friend to me than Col. Hawes. He came to my mother's home, when I was a child, and when she was boarding a nephew of Daniel H. Wells and his wife. The nephew was Park Woods, who was working for the New York Life, and Col. Hawes was then the general manager with headquarters at Leavenworth, Kansas. I took the Colonel's letter of introduction to his successor at London and was treated in a very courteous way by him and by his four assistants. One of those assistant managers invited some newspaper men and others to his home to give me an opportunity to meet them and explain my faith to them. One of these assistant managers had been connected with the British legation at Constantinople. He had spent years of his life in the Holy Land, and we discussed his experiences. He had spent some time in America. He told me in substance: "Mr. Grant, I want to tell you of an incident in Canada, which to me was most inexplicable. In my travels in the Holy Land, I found certain patterns were used in weaving oriental rugs, and I had never found those patterns in any other part of the world; and yet, lo and behold! I found these very identical patterns up in Canada among the heathen Indians, and I cannot conceive how under the heavens those people could have the same patterns when they had never heard of the Holy Land. This is the most inexplicable thing I ever met in my life.' '

I replied, "That is easy to me; did you ever see the Book of Mormon?"

"No."

"Well, I will send you a copy, and you will discover that the forefathers of the American Indians came from the Holy Land, from Jerusalem."

He said, "That explains it all."

It was to the Latter-day Saints a simple matter, but to him, remarkable.

It is the spirit that gives life and animation, and the main thing to seek in studying the Book of Mormon is the spirit of that very wonderful and remarkable book. I can remember very distinctly when, Uncle Anthony Ivins, brother of the father of Elder Anthony W. Ivins, said to me and to his son Anthony C. Ivins:

"Htbtr, Anthony, have you read the Book of Mormon?"

We answered, "No."

He said, "I want you to read it. I want you to pledge to me that you will not skip a word, and to the one who reads it first, I will give a pair of $6 buckskin gloves with beaver tops."

Any boy of fourteen who had a pair of those gloves thought he was "it." I remember that my mother had urged me to read systematically the Book of Mormon, but I had not done it. I determined to read the book, say, twenty-five pages a day, and get the benefit of its contents. I believed its contents were true, because my mother and many others had told me so; and because of the testimony of the teacher of the class that Richard W. Young and I attended, I thought that to win the gloves I would have to read the book so rapidly that I would get no benefit; and therefore decided to let Anthony win the gloves."

I met my cousin Anthony C. the next morning, and asked, "How many pages have you read?"

He answered, "I sat up nearly all night, and I have read three hundred pages."

"Good-bye, gloves," said I. I went on reading twenty-five pages a day, and occasionally two or three times that number. I won the gloves all right.

I got the spirit of the book; I got the love of the book in my heart, when a boy, and it has never departed from me. And something else I received; I obtained a testimony in my soul that Nephi, the most prominent character mentioned in the fore part of the book, was indeed a servant of the living God.

We naturally follow any friend or character in history with whom we fall in love. I have been accredited with being reasonably generous. Well, one of the reasons why I am generous is because I fell in love with Col. Hawes. Just an example of his generosity: A man died who had been insured in his company, and Col. Hawes asked that he be appointed administrator of the estate. He managed it so well that he educated all the young people of the family. One of the children told me how marvelous were the returns from that money. She also said, "The Colonel left me a couple of thousand dollars as an appreciation of my kindness to his ward, and his ward was my youngest sister."

Now, I fell in love with Nephi as with no man that ever lived with whom I was acquainted. More than any other man in history, Nephi has shaped my character. Now sisters, if you can get your sons and daughters to fall in love with some splendid character in that book, and get the spirit of the book, it will be of more value than any other study. I became thoroughly impressed with Nephi's statement, that the Lord gives no commandments unto the children of men, save he will prepare the way for them to carry out what he commands. When the Lord told him to build a boat which would carry the company across the great waters,

he said he could do anything the Lord wanted him to. If we can get into our minds the faith that everything the Lord requires of us he will give us ability to accomplish, if we are only humble and diligent enough and willing to cultivate the natural faculties that we possess, our lives will be successful. The greatest asset for men and women in the world is the feeling in their hearts that they can do anything which the Lord requires of them. I have read that Sandow was a weakly, sickly child, yet he developed his physical powers till he could lift several thousand pounds. His friends said, no, he could never lift a steer. He said he could, and explained, "I am going to start with lifting a little calf, and lift it once a day, and when I get through I will get your money." He succeeded, all right, though that steer was a three-year-old when he last lifted it.

Those of us who are familiar with the life of Theodore Roosevelt, the great American, know that he came out West to be a cowboy, that he might gain physical strength; and we know that he became a very strong man physically, because he devoted his effort to becoming strong. There are very few things in life that, with determination and persistence we cannot accomplish, and I know of no other character in history who has inspired me so strongly with this truth, that one can accomplish what the Lord requires, as has Nephi. Without resentment, he met troubles, and sorrows, and complaints and criticisms from his own father and brothers, and went steadily on performing the duties that devolved upon him. At one time when his brothers had bound him hand and foot he was singing praises to God. It takes a good deal of a man to pass through tribulations, and yet pursue a steady, constant course towards that which he knows to be right. The wonderful characters in the Book of Mormon carry an inspiration to me beyond that of any others of whom I have read. I believe that there is rich inspiration in the book, and if you can only get your children to read it with a humble and prayerful heart, and get the spirit of it, as they read the book, you will find it to be the greatest book in all the world for the children of the Latter-day Saints.

The Book of Mormon has a very warm place in my heart because of one of its chapters. I had a wayward brother who took no interest whatever in the Church until he was between thirty-five and forty years of age. I received a letter from him, telling me that on account of the failure of our placer mines in Oregon, where he had invested large sums of money,—all that we had and all that we could borrow—that he had been tempted, as he had financially ruined me, to kill himself. He went out into the woods intending to kill himself; but he got to thinking what a cowardly, dastardly act it would be for him to leave his wife and

children destitute. So, instead of killing himself, he knelt down and prayed: "O God, if there is a God." And he got up weeping for joy, and he wrote me that he had become convinced of two things: that there is a God, and that there is a devil, one leading to life and the other to death. He sealed his letter, and then the influence came over him: "You have now ruined your brother, and now you are trying to make amends by telling him you have commenced to pray." He threw the letter into his trunk. He wrote me letters every day for about a week, all landing in his trunk, but finally he mailed one. He struggled with the influence: "Your brother, when he gets that letter, will write and tell you to be baptized, and if you do so you will be a hypocrite." After lying awake all one night, he went at five o'clock in the morning and got the letter. But he finally sent me another. When I got it, instead of writing him as the adversary impressed him that I would, I wrote him: "Some day you will know the gospel is true. Don't think that I want you to be baptized, if you feel that you would be a hypocrite."

I went out and bought him a Book of Mormon, went into my office, shut the door, and told the Lord I wanted to open the book to the chapter that would do a wayward and careless brother of mine the most good; and this is the chapter to which I opened. Anyone who knows the contents of the book will admit that he cannot find another chapter comparable with the 36th chapter of Alma, nor more appropriate for sending to a wayward boy.

(The speaker here read the first paragraph of the 36th chapter of Alma, then said:)

Let me say in passing that Alma knew no better than I know, that those who put their trust in God shall be supported in all manner of afflictions and trials, because I have passed through trials and tribulations and have been supported by him. I was able to sit by the deathbed of my last living son, for whom I had great expectations, and see him die without my shedding a tear; and there was a most peaceful feeling in my heart when he passed away. So I know, as Alma of old knew, that those who trust in God shall be supported in their tribulation. (The remainder of the chapter was read, the speaker emphasizing the last paragraph.)

I love that chapter. Why? Because, when that wayward brother of mine read it, he wrote: "Heber, I do not know the gospel is true, but I pledge the Lord, if he ever gives me, as he gave Alma of old, a knowledge of the divinity of the gospel, that I will labor as Alma of old labored, to bring souls to a knowledge of the the truth." And, thank the Lord, he obtained the knowledge, and thank the Lord also, he has knept his pledge. I know no man among all my acquaintances who has done a tithe of the reclamation work that he has done, who has become more devoted, and

who is doing more to reclaim the wayward and bring them to the knowledge of the gospel and right living. In a single winter he induced over six hundred careless boys to join the Mutual Improvement Associations. He accomplished this by laboring, often until midnight; and not only until midnight, but occasionally until one and two o'clock in the morning.

I read the Book of Mormon when a boy fourteen or fifteen years of age, and the spirit which accompanied the reading of this wonderful book, gave me great admiration for the servants of the Lord whose lives are recorded therein. I fell in love with Nephi and resolved to endeavor to live such a life as he lived. When Nephi and his brothers failed to secure the brass plates, the elder brother desired to return to their father's tent in the wilderness, but Nephi said:

"As the Lord liveth, we will not go down unto our father's tent in the wilderness, until we have accomplished the thing which the Lord hath commanded us."

They gathered their treasures together and offered them to Laban in exchange for the brass plates. He stole their property and ordered his servants to slay them. When Nephi again tried to persuade his brothers to go back, to make another attempt to get the plates, they began striking him with a rod. While they were doing so, an angel of God appeared and commanded them to stop beating their younger brother, and informed them that if they would go up again to Jerusalem, the Lord would deliver Laban into their hands. Did Nephi's brothers believe this message from the angel? No. I have heard many people say, "If I could only see an angel, I would certainly believe any message which he might deliver to me." These brothers of Nephi saw an angel, but he had no sooner disappeared than they said: "How is it possible that the Lord will deliver Laban into our hands? Behold he is a mighty man, and he can command fifty, yea, even, he can slay fifty; then why not us?" Nephi's reply was: "Behold he [the Lord] is mightier than all the earth, then why not mightier than Laban and his fifty; yea, or even than his tens of thousands."

Nephi gave the key to success when he said to his brothers on this occasion: "Let us be faithful in keeping the commandments of the Lord."

I rejoice in meeting with you here. It seems to me that this is the most largely attended conference ever held in this building, by the Relief Societies, or any other of our auxiliary organizations. I feel that I am entitled to be counted as a charter member of the Relief Society. My mother was the president of the Thirteenth ward society for thirty years. I attended their meetings from childhood.

My mother often told me that some day I would be an apostle, if I would only behave myself; and after I was called to the

apostleship, she told me why she had made that statement. When I was a little boy, playing on the floor, in the home of the late William C. Staines, when a little group of sisters were meeting, Eliza R. Snow, Zina D. Young, Mother Whitney, and some others were there, including my mother. Sister Whitney sang a song in tongues. I remember her singing, but did not understand her. Sister Snow gave a blessing by the gift of tongues, to every one of those good sisters who were there; and Aunt Zina Young gave the interpretation. Aunt Eliza then turned and blessed the boy upon the floor, and promised that he should live to be one of the apostles of the Lord Jesus Christ. My mother treasured that in her heart, and she confidently looked forward to its fulfilment, if only I would live a clean, sweet life, because she knew this promise had been made by the Spirit of God through the gift of tongues and interpretation thereof through two pure, noble women. My mother told me that she also had an impression in her heart that my cousin Anthony would also become an apostle, and he is the man who has just addressed you this afternoon.

I see, my sisters, that the time has passed. God bless you. Amen.

Reminiscences of Margaret Gay Judd Clawson.

(*Continued.*)

The household trouble always centered around Sid and Fred when they were little boys, and to a certain extent it is still the same. When Sidney was called on a mission, Fred's name was mentioned, but he was not called then. He said: "If I am to go at some future time, I may as well go now." To my great joy they both went together. As a boy at home, Sid was the life of the house—always whistling, singing, dancing or teasing some one, particularly the matter-of-fact Fred, or playing practical jokes, but let any of the boys impose upon his younger brother and he resented it instantly. That was his especial privilege. When they were little boys they were inseparable; either playing, quarreling, sometimes fighting, but I could never keep them apart.

I think Sidney was fourteen and Fred twelve when reverses came to their father for a time. They each got a position, Sidney in the Co-op as cash boy at twenty dollars a month, Fred in

Walt Conrad's grocery store, delivery boy at twelve dollars a month. He delivered his goods in a hand cart drawn by himself Sid affectionately called him the old "dray horse," and whenever he and his inseparable companion Beecher (his dog) came home to dinner or supper, the first question was "Where is the old dray horse?" and if Fred did not get home before Sid left, it deprived him of half his fun.

I remember one evening leaving the two boys in the dining room. In a short time Fred came rushing into my room as white as a ghost with an awfully agonized expression. I was frightened and said: "Oh, Freddie, what has happened to you?" He said: "It isn't me, it's Sid; Oh, send for a doctor, quick." Sid was right behind him, holding up his bleeding finger, and not half so frightened as was Fred. It seemed they had been playing as usual. Sid got a stick and told Fred to take the carving knife and see if he could cut it in two with one blow. He was very successful and cut the stick in two, as well as Sid's finger to the bone. Fred was very much relieved after the doctor had sewn and wrapped his finger up and pronounced it alright. The accident seemed to hurt Fred more than it did Sid. He had a very sympathetic nature.

Once while Fred was working at the grocery store, there was a lot of men congregated there, talking about the ever interesting mines and mining stocks. They noticed his attention to their conversation, so one of them said to him (in a joke), "Fred, won't you invest your salary in some shares of good mining stock?" Fred looked at him very seriously, and said, "No sir, my mother won't let me dabble in stocks." They simply roared at his earnest refusal. He is still earnest and zealous in all his undertakings, but to this day he doesn't believe in dabbling in stocks. At the end of each pay day, the boys brought me every cent of their salary, and felt the great responsibility of supporting the family. They gave it to me freely and willingly.

My daughter Teresa (Birdie) was naturally a very industrious, economical girl. Her father gave her (as he did others) a small weekly allowance for sweeping and cleaning the rooms. At sixteen she had her first trip to New York and when she returned I was surprised and pleased when she presented me with a set of onyx jewelry (ear-rings and pin) bought with the money she had earned and saved herself. I had remarked that I admired the jewelry of a lady I knew. From that time she resolved that I should have a set like my friend's. She was delighted to almost duplicate it. I have always prized it and appreciated her loving thoughtfulness. She was ever kind and thoughtful of me, also to all of her brothers and sisters, always ready to assist them in every way. She had good judgment and excellent taste.

She could select her brothers' clothes better than they could. As to her sisters, they depended entirely upon her buying their dresses and the styles they were to be made. Each Christmas all my children joined together to get me a present. It was always she whom they all depended to get me a present. It was always she to give perfect satisfaction. It was useful, good, valuable and often ornamental. How we miss her in every way! She had a happy, cheerful disposition, never low-spirited nor blue. In after life, when trouble came, she bore it heroically.

As a small child, Phebe possessed, in a high degree, the qualities of amiability and patience. Ever the same, even temperament from childhood to womanhood; I never heard of her having an enemy. We once owned a large Newfoundland dog and from the time she could play out of doors, he was her constant companion and playfellow. She thought and looked upon him as her brother, and when I used to call her to come in, I have often heard her say: "Come Ring, mother wants us." She thought he understood and should mind me as she did. I once took her to a matinee, when she was five or six years old; she was delighted with the music and kept time with her hands and feet. A lady sitting near said: "That child would make a musician." When she became old enough to take lessons I found she learned very easily. She took her first lesson on the day after I left home for a three months' trip, and when I returned I was very much surprised and pleased to hear her play a piece called "General Grant's Grand March," which she had learned in so short a time, and which she played so well, too. She, even today, prefers music to any other recreation.

The light-hearted, pleasure-loving, ever excitable Mamie was a child to whom a mouse was a mortal terror, and dancing a delight. From the time she learned, she could dance twelve hours out of twenty-four without tiring. She was "all eyes open" on the street; she never returned from doing an errand without having seen some blood-curdling sight, either a runaway or a dog fight, or something equally exciting. She grew to womanhood with the same impulsive nature, perhaps a little modified. When a young girl she was devoted to her sister Phebe and her children. In fact, she weaned the whole six. It was often hard to tell which was the mother. Mamie scarcely ever went out riding with her young man without taking one of the children with her. She now exhibits quite a talent for altering, changing and improving old houses.

Tessie, the baby, is still the baby, and the best natured small one I ever had; as she grew older, she developed a little bit of will and a great deal of tact. The other children often accused me of being more indulgent to her than I used to be to them. I did

not intend it, but as parents grow older, they get more lenient, so it is said. One evening when she was about twelve years old, she had made up her mind to go to the theatre. Her father being manager and very indulgent, allowed his children to go quite frequently, in fact, much oftener than I approved. On that particular occasion, I decided she must not go. Fred, who had just returned from college, agreed with me. He said theatre-going was injurious to her studies. She not only lost her sleep, but her mind was taken off her books. That was enough; she said he was not her boss, that she would go anyway, so I told Fred to put her in a room and I would lock the door until after theatre time. Anyhow, he had a terrible struggle with her, but succeeded at last. It was very stormy in there at first; after awhile it got very quiet. I began to feel a little anxious about the child, for sometimes getting wrought up like that would affect her a day or so. Well, we opened the door, when lo, and behold, the bird had flown! I had no idea she could get out of the window. We hunted and called for her everywhere we thought she could possibly be. I knew she had not gone to the theatre. It seemed she had hidden in some shrubbery until we gave up the hunt; she then took herself and her sorrow into the bosom of the family who rented a part of the house. They were very indignant at the treatment she had received from her inhuman mother and brother. We sometimes have to be cruel to be kind. Up to the present time one of her strong characteristics is perseverance.

Some time after that, when she was in her teens, and still going to school, I thought she did not get along at school as well as she ought. There were interesting boys, and a great many places of amusement that could not be neglected, so I decided to send her away from home to school. I consulted her father about it, but he objected to it. (I knew he would.) He never approved of children going away from home, but by continual persuasion he at last gave his reluctant consent. So one fine morning, quite elated, I took her on the train for Logan. Of course, she did not want to go, but had to bow to the inevitable. Well, I got her settled with her brother who was living there at that time, and made arrangements for her to start to school the next day. When I parted with her that evening to come home, she clung around my neck and cried and sobbed as if her heart would break. Well, after I got on the train I did not feel nearly so happy as I did going up there, and when I got home with my baby not there to greet me, only her picture on the mantle looking so sorrowful, oh, how wretched and lonely I was! One would think I had no other children. Experience has taught me that every child has his or her place, in your home and in your heart.

The next morning her father said: "Well, did you get Tessie

settled to your satisfaction?" That was the straw that broke the camel's back. I quite broke down and told him I felt that I could not stand it to have her away any longer. He was delighted and said he would telegraph her that day. He did, and she was back from "boarding school" the next day. I need not say what a joyful meeting it was after so long a separation. Oh, foolish mother, not to sacrifice her own feelings for the benefit of her children. However, none of them seem to hold it against me for my severity to them in their youthful days. I was strict with them, especially do I realize it now, since I see what good control children have over their parents, now-a-days.

How can I ever be thankful enough to the Lord and to my own dear parents who by their exertions brought their family to this lovely valley of the mountains. As the years roll by, I appreciate more and more the privilege and benefits of living in this blessed land. I trust my children will always remember with gratitude and reverence their grandparents, who through great trials and hardships, made it possible for them to be now living in this God given country, all having good, comfortable homes in the beautiful city of Salt Lake. How few mothers are as greatly blest as I am, now surrounded by a family of devoted children, and a good husband. In 1852 I was sealed to Hiram B. Clawson by President Brigham Young, and I have no cause to regret ever having taken that step, for he has been a kind, considerate husband, and a most indulgent father to all of his children. It is impossible for me to express my appreciation for all the comforts I am surrounded with, and now that I have written this long, disconnected, rambling remembrance of the past, I hardly know what to do with it, for who can be interested in the little things of the common, every day life of another. However, it has been a pastime and pleasure to me recalling the little incidents and occurrences of the long ago, and this is my only excuse for these lengthy reminiscences.

This closes the charming and most interesting personal recital of Mrs. Margaret Judd Clawson. Her later years were spent in Temple work, undertaken at the suggestion of her son, Apostle Rudger Clawson. She died, Feb. 10, 1912, aged 80 years, surrounded by her loved and solicitous family. Thus closed an eventful and beautiful life.

His Wife's Mother-in-Law

By Ruth Moench Bell.

"Who's there?" Ardelle Mayfair called downstairs to some one who had taken the liberty of opening her kitchen door and walking about. There was no doubt in Ardelle's mind as to whom the intruder might be; but she called to make it clear that she regarded the act as an intrusion.

"Who's there?" Ardelle repeated impatiently. There was a restrained edge to her tone which suggested that the said tone might cut frightfully if she chose to bear down a little on it.

It must have cut deeply enough for the aged intruder responded gently: "It's only me." Tom's mother never would learn to speak correctly. "I've unscrewed your electric iron and taken the meat out of it's wrapper and put it on a platter."

"The electricity was turned off," Ardelle murmured.

"Now you are sure it is," Tom's mother assured her. "Go ahead and finish your nap."

Almost too vexed to sleep, Ardelle resumed her pillow. If only Mrs. Adair were not such a meddlesome person. What business was it of hers if Ardelle chose to leave the meat in its paper. It was so annoying to have some one eternally conveying the impression that you are a negligent house-keeper. And then Tom was acting so unloverlike of late. Not to mention disrespectful and indifferent and critical.

Ardelle was half a mind to cry. But before the tears were well under way she sat up indignantly! Tom's mother was tramping about again! Why couldn't she let a person alone long enough to have a nap in her own house.

"Are you resting, Ardelle?" A soft voice, sure of its welcome, called.

"Oh, is that you, mother?" Ardelle rejoined. "I'll be down in half a minute. I'm so glad you came."

Mrs. Rose looked anything but glad she had come. As she waited for her daughter, she glanced nervously out of the window as if she expected someone she feared to see.

"Tom's mother has just been here," Ardelle exclaimed languidly, as she came down the stairs. "And so I missed my afternoon nap."

"That is too bad," Mrs. Rose sympathized absently, as she noted the trace of tears about her daughter's eyes. She had been aware of Ardelle's domestic infelicity for some time.

There was a peremptory summons from above.

"Oh, there's Tommy, boy," Ardelle laughed. "I'll run up and get him."

Mrs. Rose stole another glance up the street. "If only I can do something before they get here," she breathed almost prayerfully.

"Isn't he lovely?" Ardelle returned kissing, and cuddling a big, crowing baby. "And he is growing so fast."

"Don't, don't say that," Tommy's grandmother admonished. "Cling to him, love him, enjoy him! But don't urge him to grow away from you. And just remember always that this is your all, this and now. Get an interest in something you can plunge yourself into, so you won't miss him so when he marries."

"But mother," Ardelle exclaimed astonished at this most unusual outbreak of her mother's. "Isn't it a joy to be a grandmother? Don't you enjoy Tommy and Charlie's children and Will's."

"Oh, yes, but go away or send him before you are only his wife's mother-in-law!"

"Why, mother, you are Tom's mother-in-law."

"It is very different to be your daughter's husband's mother-in-law. You are continually voicing my praises to him. And then he is just a big, blundering male. He can't see my faults as a woman could. And he doesn't know how to make you think less of me by his, "your mother! now she is so different from mine."

Ardelle flushed. Did her mother know that she did precisely that at three meals a day and even at the fireside and pillow sessions? "I'd, oh, I'd hate any woman who poisoned Tommy's mind against me."

"No, you would only be wounded, deep, deep down. Hate is such an ugly word, dear. No heart is sweet that holds it. No face is beautiful that harbors it."

Mrs. Rose seemed to remember that she had something to do and scant time in which to do it for she went on purposefully: "I can remember so well the first time I realized that grey hairs were coming and I had passed my first youth. Charlie slipped his stout arms about me and murmured: 'Mamma, you are just like an angel and a fairy queen.' And then there came a time when he didn't put his arm about me when he came to see me but sat and read a newspaper or a book till he had paid his duty call."

"That was Barbara's work," Ardelle cut in resentfully.

"Barbara's influence, no doubt, but my fault," the mother corrected gently.

"Oh, but mother, you are an ideal mother-in-law. They all say so. If Tom's mother—"

"Not ideal, dear, only striving, after much blundering. Do you know that I was actually jealous of each daughter-in-law?

I dreaded the knowledge that one of my boys loved another. I almost hoped that she would refuse him. I really—but I cannot tell you this."

"Please mother," it was so sweet to find mother in the role of culprit.

"I actually wanted those boys to love me best and you their only sister. I was jealous every time one of them bought anything for his wife. Each had said that he wanted a wife just like sis. And secretly I was always making unfavorable comparisons between the wife and my daughter."

The tones were so nearly Ardelle's own when she would say, "now *my* mother," that Ardelle felt strangely uncomfortable.

"With my heart full of disparaging comparisons no wonder that I dropped slighting remarks now and then and no wonder each daughter-in-law withdrew into her shell and drew my son in with her. No wonder I was left outside of their lives. Who would invite a carping critic into his family circle."

"That is precisely why I told Tom that if his mother came to live with us I'd leave," Ardelle justified herself. "She is forever setting me a good example and insinuating ways in which I might improve. If she ever comes into the house she puts me in an ugly mood for the rest of the day."

"And no one is very lovable when in an ugly mood," the mother finished. "That is why my new daughters couldn't love me and perhaps the reason Tom and Tom's mother—"

Ardelle winced. "Do you mean that Tom no longer loves me because I cannot love his unlovely mother?"

"I don't know, dear," the mother returned glancing again at the clock. "Tom's mother has met with an accident."

"But she was here not more than an hour ago."

"I know. She slipped on her cellar steps and broke her leg just after she left here."

"It isn't serious?"

"Only in one way. They can find no one to wait on her."

"Well, they can't bring her here. I have the fruit to put up and Tommy to tend."

"Then I have blundered dreadfully, dear. I told them I knew you would be glad to have her with you."

"But, mother!"

"I told them to bring her here as soon as they could. They are coming now. Shall I answer the door and show them to your guest room?"

Ardelle bit her lip with vexation as her mother ushered in her husband's mother and her attendants.

"Only the nurse should be in the room with her for a while," the doctor explained.

The attendants filed out and Mrs. Rose returned to her daughter.

"She has so many annoying ways," Ardelle began.

"Only one needs to change, dear," the mother answered. "I shall never forget the day the icicles in my heart melted and Barbara entered and was warmed and happy there. She was sitting on the footstool with her head in my lap when Charlie walked in and kissed and squeezed us both together. It was the first time there had been any warmth for me in his embrace since my heart closed against Barbara and shut him out also. For Barbara and he were one, you know."

"But in our case Tom and his mother are one and I am shut out."

The conclusion is the same though—open your heart to his mother and Tom will come in also. If not—well, Tom will arrive on the six o'clock car. He already knows of his mother's accident. And if he finds her here and you still bitter, Tom will take that aged mother with her pain and her faults, as you see them, and march out of the house with her. Then the breech that may lead to a break will occur."

"But I can't love her," Ardelle cried out fiercely.

"I know. I was the same, dear, against your grandmother. It was not till she died and I was glad—"

"Mother!"

"Just as well to be honest, dear. I was glad for a little while. It was a relief to know that no one would inspect my garbage pail and look as if I were wasting millions because of each tiny scrap. It was a relief to know that I might leave the baby's playthings on the floor till noon if I chose and no one would pick them up and suggest that I was a negligent house-wife! I thought: now I shall have peace! Peace? As if peace could enter where regrets hold sway. Later, if she would only have come back I could have kissed those work-worn fingers grubbing in the yard for a button I had carelessly swept out and said, 'yes, mother, I must try to be more careful.' Peace! I could have known peace then if I could but have loved and served and borne with her!"

"Why did you change, mother? I remember you never shed a tear till the funeral."

"She was a pioneer, bent and broken, you know. We shall never realize, I suppose, how big and precious a tiny piece of bread must have seemed to her and how every button was treasured. But somehow it all came over me when one speaker, an elderly man, said he would always remember her as a little girl in braids with her baby brother in her arms crossing the plains. You were eleven then, a little girl in braids, and Charlie was nearly always in your arms. And suddenly you were she and she was you. And all

that the little girl had gone through came before me: the hardships she had endured: the babies she had borne and buried: the sons and daughters she had shared with others. Then the tears came and your father's love returned to me because it embraced us both. His mother and I were one in sympathetic understanding. For months he could not realize that the old spite was gone and when I would say 'your mother,' a hurt, almost pleading look would come into his eyes—he so dreaded that I might criticize her—and when only warm words of appreciation or admiration came, how grateful he looked and how his love for me deepened!"

Ardelle was weeping gently, not tears of self-pity but tears of sympathy for Tom's mother: "I wonder if it was my fault," she cried with contrition, "I spoke sharply and it may have agitated her so she slipped and fell."

There was a sudden step outside and Tom blustered in.

"Where's mother?" he demanded. His tones suggested that she was in the hands of fierce enemies.

Then he caught sight of Ardelle and a look of wonderment came into his eyes.

"Please, Tom, let me wait on her," she cried. "Let me do for her a few of the little kindnesses she did for you before I took you from her."

The rest was breathed into Tom's shoulder, and a few minutes later the two, arm in arm, knelt at the bedside of the aged sufferer while the nurse left the room.

Tom's mother opened her eyes and saw Ardelle.

"A person can't always tell when the electricity is turned off," she murmured. "It's best to unscrew the plug."

"Yes, mother," Ardelle exclaimed gently, "I believe you are right. I must try to remember."

WHAT NEIGHBORS SAY.

If you are regular in attending church, you are too pious.

If you don't attend church, you are on the road to perdition.

If you send your family away for the summer, it is more than you can afford.

If you don't, you are stingy.

If you happen to be successful in business, you achieved success by swindling.

If you don't succeed, you missed your calling.

If you give freely to charity you do it for show.

If you don't, you are classed as a skinflint.

If your wife does her own work, she is "killing herself" for the family.

If she has servants, she ought to be more economical.

Objections to Temple Work.

By Joseph A. West.

It is claimed by those who do not believe in the efficiency of temple work, that the act of one individual can have no saving effect upon another, and yet all Christianity believes in the vicarious work of the Christ. In fact, this is the foundation stone, or basic principle, upon which every form of Christianity is builded.

As a magnanimous Elder Brother, Jesus died to redeem man from eternal death; he gave himself as a propitiation for the sins of all who would believe on him with that vital faith which would impel in the believer a willing obedience to every requirement of the gospel. From the death pronounced upon Adam, and his prostertiy, we are redeemed unconditionally, but we only get forgiveness of our personal sins through compliance with the ordinances of the gospel administered by one having divine authority.

Another objection to temple work, on the part of those of little faith, is the supposition that much thus done may not be finally accepted by, and thus be made effective for, those in whose behalf it may have been performed. Would it not be quite as reasonable for our missionaries to say that because the great majority of those who hear the gospel message in the world will not believe and obey the same, they would feel justified in refusing the call to preach it? As a matter of fact few refuse whose financial circumstances will permit them to meet the expenses of a mission, spending, usually, two years in the service at a cost to them in time and money of approximately two thousand dollars each. Even then it is very likely, as has been the experience of many, that they may not baptize a single person during the time. In the temple, however, a thousand souls can be redeemed in a day with little or no expense.

Middle-aged men, with whom the writer has discussed the importance of doing temple work, make the excuse that this is essentially work for the aged, and that when they get old they will discharge this responsibility. Perhaps so. But they do not stop to think that it requires much more than the mere work of officiating in a vicarious way. The record work is really of the greatest importance, and if not done correctly, endless trouble and confusion may result, while the work so done is in danger of being duplicated. This duplication of work, which the utmost care alone will prevent, is worse than a waste of time and means, for it borders on the sacriligious, when there is so much to do and so little time to do it in.

As all mankind, by the uprightness of their lives, are not candidates, for the celestial kingdom, "for broad is the way that leads to destruction and many there be which go in thereat," there might be some excuse for not performing other ordinances than baptisms for the dead; and yet how can a person know, without the omniscience of God himself, who will or who will not ultimately accept of the whole truth? Can we not better afford, therefore, to do the complete work for a hundred persons rather than take the chance of missing one of the choice and worthy souls who cannot otherwise be saved?

The writer has had the following passages quoted to him:

"The glory of the telestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the telestial world. * * * For these are they who say they are some of one and some of another,—some of Christ, and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch; but received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant. * * * These are they who are cast down to hell and suffer the wrath of Almighty God, until the fulness of time when Christ shall have subdued all enemies under his feet, and shall have perfected his work. * * * But, behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, and heard the voice of the Lord, saying—these all shall bow the knee, and every tongue shall confess to him who sits upon the throne for ever and ever."

Notwithstanding this, is it not reasonable to suppose that the spirit of Elijah has worked upon us to turn the hearts of the fathers to the children and the hearts of the children to the fathers in the last days? For it has also made itself wonderfully manifest among the Gentiles in inspiring them to prepare and publish their genealogies, without which much of our temple work could not be done; it is that spirit which has directed the preparation of those lines of ancestry that were most worthy of the gospel message. There are very few of the Saints, who have not been marvelously blessed in this respect. Nearly all who enter the sacred precinct of the temple have some line of ancestry to work upon, and as they are universally of the seed of Israel, their progenitors must also have inherited the same precious blood, or such forefathers could not have transmitted the blood to the living heirs of today. In other words, all those of a given ancestry may be said to be largely among the number of those to whom the Savior referred in that passage—"My sheep know my voice, and a stranger they will not follow."

When men, through death, become separated from all the alluring things of life, such as wealth, position and preferment among men, and find their preconceived notions of many things relative to the hereafter swept away, and the great wall of prejudice surrounding them here broken down, as it very likely will be, doubtless countless thousands will turn to the truth with full purpose of heart and joyously receive the merciful message of our beloved Redeemer. Upon this point President Penrose has the following to say:

"It is necessary to our perfection as well as the perfection of our ancestors that these ordinances shall be performed, and none of our work will be wasted. The time will come when those who do not at first accept the gospel in the spirit world, through the experience which they will have to suffer, will be willing to bow the knee to King Emanuel and acknowledge him to be the Lord, to the glory of God the Father; and every ordinance performed for them will stand in its place, and effect its object at some period or other." (*Utah Hist. and Gen. Magazine,* Vol. 9, No. 3, page 135.)

Joseph Smith the great latter-day prophet also says:

"It is not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances for them, the same as you have gone through to save yourselves. There will be 144,000 saviors on Mount Zion, and with them an innumerable host that no man can number. Oh! I beseech you to go forward, go forward and make your calling and your election sure. * * * Every man that has been baptized and belongs to the kingdom has a right to be baptized for those who have gone before; and as soon as the law of the gospel is obeyed here by their friends who act as proxy for them, the Lord has administrators there to set them free." (*Hist. of the Church,* Vol. 6, p. 365.)

The only way that men can become saviors to their fellowmen, that I know anything about is by doing vicarious work for them in the temples of the living God. Temples built for this purpose, with the exception, perhaps, of Solomon's temple, in ancient Jerusalem, are of very modern origin. Do you recall the one hundred and forty-four thousand and the innumerable host that will accompany them and be with the Savior upon Mount Zion in the latter-days, who appear as saviors? Surely these must include those who are the faithful workers in the temple of the Lat-day Saints, for these faithful ones are the only people on the earth today doing work of a vicarious character which would entitle them to this exalted appellation. Upon another occasion the prophet said, "Those Saints who neglect it [speaking of the work for the dead in behalf of their deceased relatives,] do it at the

peril for their own salvation." (*Hist. of the Church,* Vol. 4, p. 425.)

On January 20, 1844, more than seventy-five years ago, he made the following prediction:

"The saints have not too much time to save and redeem their dead and gather their living relatives, that they may be saved also, before the earth will be smitten, and the consummation decreed falls upon the earth." (*Hist. of the Church.*)

It was a long time after this announcement by the prophet before the first temple, in which these ordinances could be uninterruptedly performed, was completed: that at St. George, in 1877; and if the time was short in which this work could be done seventy-five years ago, how short, indeed, must it be today. Should not the Saints, therefore, arouse themselves to the importance of doing this work now, "while the day lasts" and the opportunity therefore is within our reach? Already the latter-day judgments are sweeping over the earth, and all our temples have been closed more than once because of the "desolating scourge" that the Prophet Joseph said should "go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming." (Doc. & Cov., 5:19.) Our duty is plain, yet we must share the judgments of these last days. It is asked: Will not God preserve from ordinary sickness and death all those who are worthy to go to the temple and enter upon the performance of this important work that has been enjoined upon all the Saints? Let us quote further from the *History of the Church,* Vol. 4, p. 11:

"It is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and 'the righteous shall hardly escape;' still many of the Saints will escape, for the just shall live by faith; yet many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God. So that it is an unhallowed principle to say that such and such have transgressed because they have been preyed upon by disease or death, for all flesh is subject to death; and the Savior has said, 'Judge not, lest ye be judged.'"

Is it not, therefore, our duty, both young and old, to do all that lies in our power? There are many high priests retired from active service in the Church, and many very worthy aged sisters, too, who could glorify the closing years of their lives by performing temple work for their dear departed dead, whom they soon will meet in the spirit world. Let us go forward, therefore, and perform this glorious work for our dead.

What's the Price?

Mary Foster Gibbs.

"Mother, O, Mother, Austin has cheated me out of my fifty cents. Make him give it up!"

The child's voice, shrill, and full of distress, startled the white-haired woman who sat on the porch mending a fine lace collar. As she looked up from her work she saw the twelve-year-old girl fling out her hand and scratch the face of her younger brother with vicious haste.

"Vilate, Vilate, I say, what are you doing?"

The little girl swung about.

"Aunt Elizabeth, he's got my money, and he wont give it up. Make him give it to me."

"She said I could have her old fifty cents, if I would find her old ring."

"Well, and he hasn't found it, and he can't, but he has stolen my money, anyway."

The child was shaking with grief and outraged feelings, while her brother stood his ground, angrily wiping the blood stains from his face and making faces at the little girl, to prove his contempt for her weakness and temper.

"Make him give it to me," cried the disconsolate child, when suddenly the mother came to the front door.

"What is it, children? What are you making all this noise for? Don't you know that your aunt can't stand such scenes?"

"It is not my nerves, Bertha, that distress me, but I wish you would learn just what is the truth here," said the elderly woman, as she tried to soothe the little girl by drawing her into her arms.

"Mother, Austin asked me what I would give him to find my ring—"

"Have you lost your birthday ring?" sharply countered the mother, and, as the child only hung her head in renewed shame and grief, the mother caught her angrily out of the older woman's arms, and slapping her venomously, she said between her teeth:

"Go up stairs, you bad, wicked child, and go to bed and stay there till I tell you to come down. I'll tell your father about this, and he'll not only punish you properly but you'll never get another present. Go now, do you hear?"

The poor child crept away crying as if her soul were melting into fiery streams within the breast of her.

"Bertha, wouldn't it be just as well to ask Austin his side of the story?"

The tired and impulsive mother, herself without power of self-control, gave a sullen glance of dismay at her aged aunt, and yet she said,

"Come now, Austin, what's your row about? What have you been doing, now?"

"Aw, nothing much, I just made Vilate mad about some money she promised me by taking it outen her bureau drawer before she was ready."

"O, you children will drive me mad. I can't stand all your nonsense, I wish you would go out of my sight for the day."

The boy himself, half-guilty, half-remoseful, half-glad at his ill-gotten triumph, went away down the front path, his face betraying his disgust with life in general and himself in particular.

"I know you think I am too hasty with the children, Aunty, but I can't help it. I don't care, either."

The older woman said nothing; what was there to say? But an infinite sadness stole over her face, and tears stood in her eyes as she turned to go upstairs.

The evening supper, on the cool, back porch was a triumph of good cooking and dainty service. The events of the day had been smoothed out by the forgetful touch of time, and other interesting happenings, and now the father was ready to laugh and joke at every turn in the story which his wife made so interesting and pert, about the children's long and dismal quarrel.

"The ring was not expensive, mama," he said, as that part of the story came into view. "And I do hope you were not too severe on Vilate."

"Well, she is here to speak for herself. But let's forget it. Still, I must say that Austin does show signs of the same splendid business ability which my family have always manifested. And I was tickled to death at the cute way he got out of the hole."

Austin's sharp features drew on another shrewd line, as his mother drew the long bow in his defense, and added praise for his chicanery. The little girl sat by, too humiliated to defend herself, or to try to make clear her case in the matter.

"Nathaniel," said the soft-voiced old lady at the other end of the table. "What is the current price of old-fashioned honesty?"

"Well, Aunty, I guess it's about as it always was, good for its face value, if the face towards you is to your advantage."

"Nat, you will shock Aunty, she is so old-fashioned, you know."

And with chaffing and gay laughter, the little family got up from the table and crowded into the auto for the evening ride along the shady lanes surrounding the city of Provo.

"You'll have to get gas, Nat, I am sure we're out. I used it

nearly all up this morning with my shopping," said the wife, as they drew softly out of the yard.

"All right, it's gas for us, then," and as they waited in the near-by garage, the wife was describing how she had "done" the grocer boy out of half his bill, with merry quip and much scorn at the slow-witted lad who brought her produce and bills to the door.

Driving swiftly along the clean roads and down the shady lanes of Provo, the young father said thoughtfully,

"Vilate, I believe that fellow gave me too much change. I should only have three dollars and sixty cents back and he gave me four dollars."

"Better go back, Nat, and make it right," said his aunt gently.

"O, nonsense," cried the wife sharply, "go back for such a trifle? I guess not. They make enough on their old gas to justify us in getting the best of them whenever we can. I have put it over on that garage man several times myself, and serves him just right."

"But that's such a fearful price to pay," interposed the old lady.

"Of course it's a fearful price, Aunty, that's why I say we are quite justified in getting the best of the whole crew, whenever we can."

The gentle-faced old woman said nothing. Turning the talk in other channels, she kept them merry with her stories of her young life and its pioneer vicissitudes.

That evening Aunt Elizabeth asked her nephew-in-law to walk with her down to the post-office to mail an important letter. As soon as they were alone, she said, earnestly,

"Nathaniel, I am sure you don't realize the price you are paying for the come-easy, go-easy policy which obtains in your financial affairs, both in your home and perhaps in your broker's business. You know that your wife's uncle was my husband; but you don't know how I struggled for years to keep a stern standard of right and wrong, of honesty in trifles as the guiding star of our domestic lives. Like your dear and careless wife he was practically irresponsible in money matters. His father before him had no money to do with, but he was called "shifty," by his pioneer neighbors. He got the best of every trade, and not always in ways that were clearly right. You have asked me several times since I came down from Idaho to pay you this long-promised visit, where my son James is, and I have always evaded you. Nathaniel; he is in state prison for embezzlement. What I have suffered, no one but God knows. I did try with all my soul to teach him aright; but there was his father always ready to laugh at Jimmie when he cheated at marbles, at his lessons, and finally at his beginnings in

business life. He called it native wit. Since your uncle's death, Jimmie has been living far away from our old home. His marriage with a vain and selfish girl, although she was not of our faith, was, I hoped, going to steady him and make him see the truth. But it was first smoking, then card-playing, in these pernicious evening parties, and finally he got so he would not look into the meetinghouse, nor would he pay a cent of tithing. He jeered at the principle. And then it was, I began to fear for his inner standards. No honest and upright man will make sport of that sturdy and righteous method for the just expenses of the Church to be kept up. And so—when—when—"

"My dearest Aunt Elizabeth, I have no words to tell you of my sympathy and sorrow in this your terrible trial."

"O yes you have, my son. Just tell me that you will take a different course yourself, in your own domestic affairs. Your own son is headed in the wrong direction. As a matter of fact, he lied to his mother, and he actually did steal his sister's money, for they admitted the whole facts to me. And yet you can make light of these serious and dangerous things."

"Auntie, as I live, I will take my son in hand." And the disturbed man reached down and grasped his aged relative's hand to squeeze it in token of his covenant.

"Take yourself in hand, my son. Do you recall your careless acceptance of the cheating you practiced on the garage man about the gas? You must reach this reform in a tactful way, for your charming and faithful little wife does not realize for one moment the loose standards she has inherited. And she is so good in so many ways. Don't hurt nor antagonize her, for she loves you and tries hard to please you. But remember, my son, the children have no god but you—until they reach the age of reason."

The man said nothing, he was too deeply moved.

"These precious children will take your words, your acts as their guide. They may go to Sunday school and primary, be kind and jolly and sweet, but their morals, for all the years of their innocent and helpless childhood, are fixed upon the standards of your lightest, everyday acts and words. And oh, how careful you must be. Boys rarely rise above the business standards of their fathers, although the mothers set the religious lines into their characters. And now—let us not stay away too long. My sorrow is my own. I would wish that you tell Vilate in the right way, and when she is in the proper mood, for I don't want her to either justify him nor to blame his father too much. We all have our share in these things. And as I look back I can see that I did not exact justice from him in little things; I let my work and worry hinder me from taking him while very young and teaching him the severe moral code that underlies even the trifles of life. His

childish sins of fruit-stealing, of cheating at marbles, and of lying to cover up his errors, I thought he would grow out of, if I only told him about it. I should have enforced some rigid rules. But—he is there—and oh, my boy—the price I am paying is so high—so high—"

"God comfort you, Auntie, I can't."

"Yes, yes you can. Let me make his sin and my sorrow the means of saving some others. And don't think but what I write him constantly and show him the beauty of the gospel—how tender our Savior is, how eager he is to help us, and to lift us up—it is the gospel of hope we have—if it were not for that, I think I should die or lose my senses."

In silence they returned home, the elder woman whispering at times, "The price—the price—"

TO MY FRIEND.

By Lucy May Green.

I hope in richest measure
Life's gifts will come to you.
May all your days be pleasure,
Your friends be ever true,
Love ever guard and cherish,
Peace hover o'er your way,
Health be your constant portion,
Faith be your guide and stay.
Life's trials are before you;
May hope's clear, shining ray
E'er light the path before you,
Strength given "as your day,"
So whether storm or sunshine,—
Whate'er life holds in store,
May you know joy's full measure—
All this I wish, and more.

The Library of the Genealogical Society of Utah.

This is the month when the hearts of our people are turned to their dead. It was on the 21st of Sept. that the Prophet was instructed by the angel concerning the coming of Elijah as foretold by the Prophet Malachi. It is in this month that Genealogical Day occurs; and in commemoration of that event we are presenting pictures of the Genealogical Society and add here information concerning that magnificent office. The library is not only housed luxuriously with appointments of the best and most up-to-date type, but the carefully selected books also form one of the most complete small collections known in the world.

THE NATURE OF THE COLLECTION.

One of the principal objects of the Genealogical Society of Utah is to gather into one library all the genealogical information it possibly can from whatever source and location in the whole world. We realize that the Spirit of Elijah has brooded and is brooding over the world as well as in the hearts of the Latter-day Saints, and this spirit has prompted men and women and communities to have great concern for the records of their dead. Many of the oldest records are in danger of being destroyed by the natural decay of time, and many also are not easy of access to the general public. To remedy these difficulties, interested communities, societies and individuals have taken it upon themselves to have these records copied, and printed in books, thus saving them for future generations and also making them easy of access to the public. This gathering and printing of records is especially prevalent in the British Isles, and in the New England states of our own country. Logically, there is where the greatest interest should be taken for there is the source of genealogical information for the English speaking peoples.

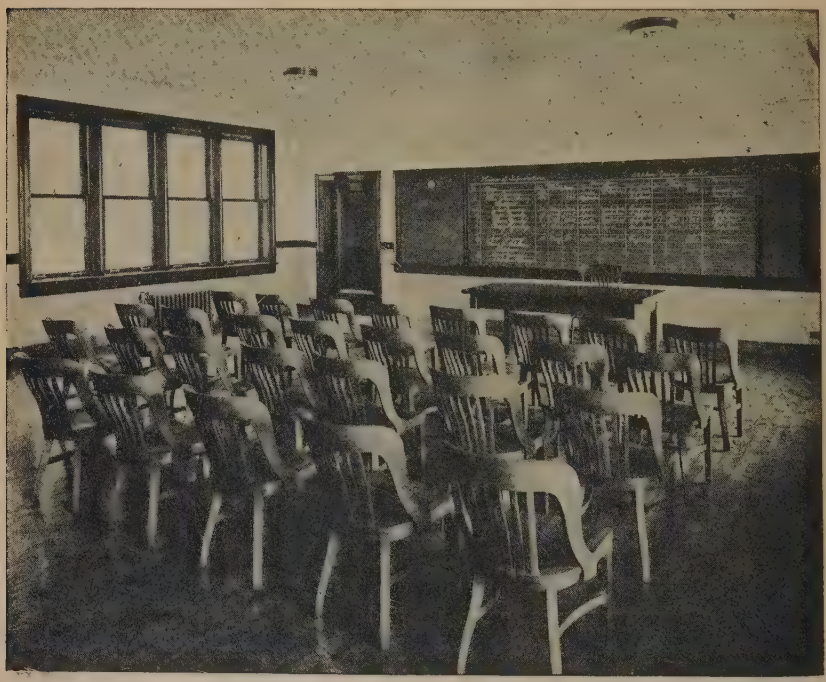
The Genealogical Society of Utah has been purchasing all such records as fast as its means and opportunity afforded. It has now on the shelves of its library over 5,000 volumes. These books represent quite a variety of nationalities and languages, including, besides the English, German, French, Dutch, Danish, Norwegian, Swedish, Italian and Spanish. Of course, the great bulk consists of English printed books from England and the United States. These books consist of vital records family histories, town and country histories, many of which contain gen-

MAIN HALL AND READING-ROOM OF THE GENEALOGICAL SOCIETY OF UTAH.

ealogies of families living in the towns or counties, census reports, Revolutionary and Civil War records, etc. The English books are mostly copies of parish registers which contain records of births or baptisms, marriages and deaths or burials; histories of counties and parishes, and pedigrees of ancient families as collected by the Visitations in England.

None of these books are for sale. They are solely for the use of the members of the society. A membership in the society entitles him or her to search these records and to take from them all the names he or she is entitled to. (Each person is entitled to four lines, namely, his father's line, his father's mother line, his mother's mother line and his mother's father line). A record is kept in the office of all who are taking names to avoid duplication.

Naturally, the first inquiry a person in search of genealogy would make is: "Is there a printed book or genealogy of my family?" If there is and the society has it, fortunate is that individual. He may then proceed to copy from the book the names contained therein which belong to him, checking each name as it is taken; or he may obtain a copy of the book from the publisher,



GENEALOGICAL CLASS ROOM, LEADING OUT FROM MAIN HALL

if that is possible, for his own home use. If no such family record is published, then the next resource is to search the vital records, the histories, the parish registers, etc., and glean from them such names as he has a right to, connect them, if possible, into family groups, and prepare them for use in the temple.

This, as stated, is the right of all members of the society. This, of course, requires an individual visit to the library in Salt Lake City. As a great many of the members cannot visit the library personally, provision is made for competent clerks who understand the books and the work of copying, to be engaged to do this work for those who desire it. The charge for the work is, for members of the society, 40 cents an hour, for non-members of the society, 50 cents an hour. All who desire such research work done or who wish to make inquiries regarding it should address the Genealogical Society of Utah, 47 East South Temple street, Salt Lake City, Utah.

We would suggest to our readers and friends that it is not only a privilege but likewise a duty for every adult member of the Church to become identified with this Society. Pres. Anthon H. Lund is the President, Pres. C. W. Penrose, the Vice-President, Apostle Joseph Fielding Smith is the Secretary and Treasurer, and Bishop Joseph Christenson is the Librarian. The Society publishes a splendid magazine quarterly, of which our famous story-writer, Nephi Anderson is Editor. Miss Lillian Cameron, the Assistant Librarian, is a member of the General Board of the Relief Society and forms a link, as it were, between these two great and important organizations. The future of this whole work is as boundless and limitless as the gospel. Are you a member of the Genealogical Society of Utah? If not, why not?

NO-TOBACCO JOURNAL

A brave and wise prophet has arisen in the wilderness of the modern narcotic tendencies to cry out against the deadly evils of tobacoo. This courageous exponent of sane living and high thinking is Mr. L. H. Higley who publishes a monthly paper which is the organ of the No-Tobacco League of America. The low cost of this splendid little paper, 25c a year, ought to put it in the reach of every Latter-day Saint parent. Subscribe for it, friends, and read the wise helps it will give you in the effort we should all put forth to stem the flood of tobacco-using which the war-camps, aided by the Y. M. C. A., the Salvation Army and other like organizations poured out upon our young and imperssinable boys. Go to it, Comrade Higley, we stand with you!

The Garden in September.

Morag.

Autumn Beauty.

"There is a beauty in the autumn time
Which spring hath not with all her greenery
And wealth of opening buds on shrub and tree,
A glory seen not e'en in summer time.
Autumn hath tints and hues a thousand fold
More beautiful and lovely to the eye,
Nor spring nor summer with her charms can vie.
They are to her as silver is to gold.
Garlands of berries with deft skill she weaves
And paints with perfect touch the dying leaves."

—*John Askham.*

The month of September is the best time of all the year to "houseclean" your flower garden. Then you can rectify mistakes in arrangement of your flower beds, errors you did not realize until actual blooming time. When a row of brilliant scarlet poppies or geraniums is in flower close to a bed of magneta or purple petunias, then one realizes the need of careful planning to ensure color harmony.

Only by constant shifting and rearrangement can we come nearer an ever growing ideal of garden perfection. As time goes on your plants will inevitably gravitate to their own appropriate surroundings. Seeds of all hardy perennials should be sown in September, for it is the autumn sown seed that will give the sturdiest plants, and, if given some light protection of stable litter, tops of plants, or leaves, will attend to their own business of cheerful existence during the winter snows, and will bloom in the early spring. A border of hardy perennials once begun, will continue itself indefinitely by self seeding and root doubling. Plan your garden so that you can have a succession of bloom during nine months of the year. Perennials need rich homes, as they usually stay a long time in one spot, so give the greatest and best chance for the deep digging, and fertilization before they are planted. Climbing and Rambler Roses should be pruned severely, it is important to cut away all the old wood; this often means taking away over half the vine, but one is quickly repaid by the new growth which immediately shoots up from the roots, more than taking the place of all removed. It is on these new

branches that the next season's growth will appear. The cuttings may be planted on a ditch bank or moist place and many of them will take root and may be transplanted in spring or a long branch of the vine may be bent down carefully to the ground and covered with a few inches of soil (which should be well tamped down) leaving the end of the branch free. In spring it may be severed with a sharp knife from the parent tree, and removed to other quarters.

Lily bulbs which are fall planted do better and bloom more freely than those planted in spring.

The September garden is a vision of beauty, the dahlias reach their perfection during this month; tall African marigolds vie with four o'clocks and the multi-colored zinnia, petunias raise their sweet scented cups until overtaken by severe frost. Asters are in all their glory, and a vivid note of bright scarlet is stuck by the salvias. It is the harvest time of the garden and the wise flower lover will surely save her harvest of seed, and bulb.

Whenever a flower of universal beauty of form, color or marking is formed it should be marked by tying a small piece of tape around the stem and saved for seed. New varieties are often produced in this manner. Gather enough seed of your favorite plants for your own use and to share with your friends; a packet of flower seed packed in a dainty envelope with name and directions for planting, makes a pleasing birthday remembrance, or valentine. Decorate the outside of the envelope with a sketch of the flower, done with crayon or watercolor, or an illustration may be cut from an old flower catalogue, and write a jingle like the following:

Tall snapdragons, plant in rows.
Colors? Carmine, pink and rose,
White and yellow, orange, too,
I just love them, dear, don't you?

All plants that are being grown for the window garden this month should be given an occasional dose of weak liquid manure, and transplanted into larger pots when necessary. Save cuttings of your choice petunias and snapdragons, these may be wintered in a warm basement window or any frost-proof place.

Bulbs of butter-cup oxalis, frezzia, callas and Easter lilies should be planted this month for winter blooming. These are received by the florist from Bermuda, and are ready for sale in August and September. Freezia's are usually plainted in a shallow pot or hanging basket, five or six bulbs to a pot, they take five months to reach the blooming stage but are surely worth waiting for.

THE OFFICIAL ROUND TABLE

Conducted by Mrs. Clarissa Smith Williams and Mrs. Amy Brown Lyman.

NOTES FROM THE FIELD.

In the *Millennial Star,* May 29, appears a very complimentary review of the Relief Society annual report for 1918. The work of the year is recounted with appreciative comments on its efficiency and scope. Emphasis is placed on the vast amount of war work done by Relief Society women, and attention is called to the fact that these women are usually mothers of large households, who have managed to push in the extra tasks along with their usual household routine work.

Tongan Mission.

Mrs. Salome Woolfgram, president of the Haalanfuli Relief Society, of the Vavan Island of the Tongan mission, recently sent to the Relief Society headquarters a beautiful crocheted center piece as a gift to the Hawaiian temple. This piece was brought to the Relief Society headquarters by Mrs. Winward, of Preston, Idaho, who has just returned from the Tongan mission and was immediately forwarded to President E. Wesley Smith, of the Hawaiian mission.

Eastern States Mission.

Miss Marie Haselman, President of the Relief Societies in the Eastern States mission, reports the work in the Eastern States as growing in interest and in numbers. On the Relief Society Annual Day, March 17, exercises were held in all the branches with a great deal of zeal and appreciation of the many opportunities afforded members through the Relief Society organization. At this time the Albany, New York, association, was favored with the presence of some of the state legislators, who expressed themselves as very much interested in what they had seen and heard. The New Bedford, Massachusetts, Society decorated their room with the national colors and their program was largely a discussion of the activity of the Relief Society in war work.

The Lynn, Massachusetts, Society held a morning service in historic old Salem, and an afternoon meeting in Lynn, when many friends were in attendace. In the evening the class leader, Miss Ida Suttie, entertained the members of the association with a program of literature and music. Preston, Ontario, Canada, joined with a neighboring branch for a commemorative service. After talks on the history and organization of the Relief Society and its special activities the evening was spent socially in games and music. At Huntington, West Virginia, and Pittsburgh, Pennsylvania, spiritual feasts were enjoyed. The Brooklyn Society gave the origin, history, and growth of the Relief Society to a large attendance. President Monson was in attendance and spoke of its usefulness and importance to mankind. In the New York branch, in addition to a historical sketch of the organization, talks were given on each of the lines of guide work taken up by the Relief Society. President Monson was also in attendance here and gave an inspiring address.

The Philadelphia branch, although only ten in number, during the past year, has put forth untiring effort in the service of our country as well as in the uplift and betterment of the Church community. The members live many miles apart so that the attendance at any gathering means one or two hours travel by trolley, train or ferry. Distance is no barrier, however, to these earnest women, and obstacles seem only an incentive to greater effort. Red Cross activity has been one of the features of the year's work, each member giving the maximum of time and energy to this work. During the month of November a supper and bazaar for the benefit of the "Emergency Aid Society" was given, the proceeds of which were $16. In connection with and following the celebration of the Relief Society birthday, when appropriate services were held, the Relief Society annual supper and bazaar were given. The services were well attended by Saints and friends.

The following notes taken from a letter of one of the missionary girls, Miss Lorena C. Fletcher, will give an idea of some of the activites of the New York branch:

'The lessons outlined in the Home Economics Department, of the Relief Society, have been greatly enjoyed by the New York branch. In connection with the Practical Home Study, we have taken advantage of the wonderful opportunities that the great metropolis of New York affords and have devoted one meeting each month to visiting places of interest.

"As most of us are interested in cooking, we desired to know how this daily necessity was accomplished on a large scale and therefore decided to visit the Biltmore hotel. This hotel was selected because the chef in charge had recently achieved notoriety

in cooking for President Wilson, on his recent trip to Europe. Previous arrangements were made so that when we arrived, great courtesy was shown us and the guide spent an hour and a half taking us through. There are five dining rooms—the main dining room, the tea room, the palm gardens, the grill, the breakfast room, and the Italian roof gardens. We visited the reading room, the ball room, bed rooms, nursery, library, and reception halls. The kitchen was of special interest because of the specialization of labor, one man being responsible for just one thing. For example, one prepares roasts, another salad, another sauces, and another the rolls. One man sits all day grinding glassware which has been chipped while in service, and still another peels vegetables. Our visit here proved to us what can be accomplished by system and order.

"The famous Tiffany Jewelry store was the object of our next trip. It would be impossible to describe the beautiful display of silver, gold, china, and glass ware, bronze, models, vases, etc., in addition to the wonderful jewelry. Here we saw the most beautiful canary diamond in the world, valued at $100,000.

"Previous to a visit to the metropolitan Museum of art, a talk on home decoration and the different schools of art and their masters was given in a meeting. This gave us a greater appreciation of art, and we hope to spend many more hours in this gallery.

"The privilege was afforded us of visiting a large piano factory. It was interesting and instructive to see how these wonderful instruments are made.

"In connection with our lessons on clothing, we are planning to visit the wollen mills, shoe factory, and clothing establishmet, and other places of like interest.

"In connection with the Genealogical Department we visited the Genealogical department of the New York public library. It is perhaps one of the largest in the world, and we think it a wonderful opportunity to use this great collection of genealogical records. We are able to work not only on our own family records but also can render a real service to our people at home. New ancestral lines have been discovered, one member finding a whole volume on her family tree."

Reorganization.

Reorganizations have taken place in Brooklyn, New York; New York City; Baltimore, Maryland; and Capital Heights, Maryland; with the appointment of the following officers: Brooklyn, reorganized May 1, 1919, President, Mrs. Beatrice B. Pingree; First Counselor, Mrs. Mary Byard; Second Counselor, Mrs. Isabelle Wingrave; Secretary and Treasurer, Mrs. Louie W.

Sloan. Baltimore, reorganized May 1; President, Mrs. Jennie Koscoe; First Counselor, Mrs. Maggie Scott; Second Counselor, Mrs. Mrs. Mary W. Morgan; Secretary and Treasurer, Mrs. Erma V. Bush. Capital Heights, organized June 10, 1919; President, Maude Abbott; First Counselor, Mrs. May Babcock; Second Counselor, Mrs. Minnie Croter; Secretary and Treasurer, Mrs. Elizabeth Drongburg.

A new Relief Society was organized, May 5, 1919, in Jamestown, N. Y., the new President being Mrs. Flora Thomas; First Counselor, Mrs. Lillian Drummond; Second Counselor, Mrs. Cora Landis; Secretary and Treasurer, Mrs. Florence Dodge.

Mrs. Leona P. Monson was tendered a delightful surprise party and reception before her departure from the Eastern States mission where, with her husband, President Walter P. Monson, she has worked as a missionary. The New York and Brooklyn Relief Societies joined in giving this farewell entertainment to Mrs. Monson. Miss Marie Haselman acted as chairman and a very interesting literary and musical program was given, followed by a talk by President Monson. It was Mrs. Monson's birthday, and the two societies presented her with a beautiful pin as a token of their love and appreciation.

Western States Mission.

On June 21 the Relief Society of the Western States mission held a day conference in connection with the dedication of the new Denver L. D. S. Church. At 10 o'clock in the morning, an officers' meeting was held with representatives from many of the branches of the mission. Reports were made as follows: Denver, by Nellie B. Foote; Pueblo, Elizabeth H. Johnson; Alamosa, Mary Hinkle. In Pueblo there is an enrollment of seventeen members, with an average attendance of fifteen, a very unusual showing.

In the afternoon a public Relief Society meeting was held. President Heber J. Grant was in attendance and gave timely instructions and advice. He also recounted his experiences attending Relief Society meetings in childhood with his mother, who for many years was president of the Thirteenth ward Relief Society. Remarks were made by Mrs. Herrick, her mother, Mrs. Josephine R. West and Mrs. Amy Brown Lyman.

In the evening a banquet was given by the missionaries and Saints in honor of President and Mrs. John L. Herrick. Following this an interesting program was given and President and Mrs. Herrick were presented with a beautiful chest of silver.

The dedicatory services took place on Sunday. The church, which is beautiful in design and furnishings, was decorated with

palms an dhuge baskets of pink and white flowers. The color of pink predominated and the contrast between this and the soft gray of the walls and furnishings of the church was very beautiful and effective.

California Mission.

There has been very effective work done in California along genealogical lines. The work began October 31, 1917, when Mrs. Lousia W. Jones was set apart by the late President Joseph F. Smith as a special genealogical missionary in the California mission.

Since that time every branch of the mission has been visited. There have been ninety-seven special meetings held for genealogical instruction with an average attendance of thirty-three. These meetings were held under the auspices of the Relief Society and presided over by its officers. Nearly six hundred books have been placed in the homes of the people, and one hundred and seventeen dollars sent to the Genealogical Society of Utah. Genealogical representatives have been appointed in every branch but one. The people have received the work gladly and have had many seasons of rejoicing together. Many testimonies have been given of divine help in gathering records and doing temple work.

Northern States Mission.

Through the courtesy of Mrs. Mary Smith Ellsworth, of the Northern States mission we have been privileged to read some letters from lady missionaries in that mission. From Miss Pearl Jones and Ethel Olson we learn of the work in Milwaukee, Wisconsin. These young women have been giving a great deal of attention to the methods of conducting meetings, and have been endeavoring to carry on all regular meetings, committee work, etc., according to parlimentary usage. They have emphasized lessons on Church etiquette and social usage. Practical demonstrations have been given with different members of the Society presiding, and all the members of the group have had an opportunity to assume the role of presiding officer.

Oneida Stake.

At the Oneida stake conference held July 13, there were fifteen officers present, one absent. Twenty of the twenty-one wards were represented. Although the conference was held separately from the stake conference, the stake presidency and all of the bishops in the stake were in attendance.

North Weber Stake.

The North Weber stake conference was held May 11, 1919. Number of stake officers present, nine; number absent, one, (due

to sickness.) Every ward in the stake was represented. Special, written invitations had been sent to the bishops, and they were all in attendance with the exception of one, and he was represented by a first couselor. The meetings were conducted with dispatch. not a moment being wasted.

Malad Stake.

The Washakie Indian ward Relief Society purchased a five hundred dollar bond in the last Liberty Loan.

Tooele Stake.

Among the stakes who sent in dues early this year was Tooele Stake with 100% dues.

Alberta Stake.

Mrs. Elizabeth I. Hammer, of Cardston, Canada, first counselor to President Lydia J. Brown, passed away on July 9, 1919, at the age of 61 years. Mrs. Hammer was the wife of Josiah A. Hammer, and with him she left Utah 32 years ago with the pioneers who settled Cardston. Mrs. Hammer was greatly beloved for her many admirable qualities. She was broad-minded, sympathetic, earnest and a devoted and faithful Latter-day Saint. She was Cardston's first mid-wife, having been called to this mission by President Charles O. Card, upon her first arrival in Canada. This work she carried on faithfully for a number of years, assisting at the birth of four hundred children.

Benson Stake.

During the month of May the Benson stake officers arranged and held fourteen ward conferences, in the fourteen wards of the stake. The object was to review and discuss in detail in each ward the work done by this particular ward during the last year; and also to consider the work of the future, including the teacher's work and all other Relief Society activities. A suggestive program was sent to each ward in advance by the stake board. At each conference the bishopric and several stake workers were present. It was found that the Lewiston First ward and Richmond Second ward have had 100% teachers' visits for the last two years. The Richmond Second ward has twenty-two teachers' districts and forty-two teachers. In 1915, this stake adopted the method of giving the teachers a particular message each month to carry into the homes of the people, and the results of this plan are gratifying to see. On May 22, the Lewiston First ward arranged an excursion to the Logan temple. Seventy-five were in attendance. The members accompanied by their husbands, and the latter furnished automobiles. The wards have all adopted slogans

for the year. Among those adopted were the following: "Temple marriages, and a Sacred Sabbath," "Let us create more interest in Relief Society Work," "Better attendance of young mothers," "We stand for success through perseverance," "Better attendance at sacrament meetings," "Greater interest in temple work," "Make the world brighter," and "Better attendance and punctuality."

Stake Reorganizations.

Since January 1, 1919, stakes have been reorganized as follows:

Blackfoot Stake, May 18, 1919, Mrs. Juliette Blackburn resigned; the following new officers were sustained: President, Mrs. Signe A. Davis, Blackfoot, Idaho; First Counselor, Mrs. Alice Vancey; Second Counselor, Mrs. Laura Christensen; Secretary, Mrs. Lula Dance; Treasurer, Sarah A. Bitton; Chorister, Mary A. Packham; Class Director, Sarah A. Carruth.

San Juan Stake.

May 18, 1919, Mrs. Mary N. Jones resigned. The following new officers were sustained: President, Mrs. Lucinda A. Redd, Monticello, Utah; First Counselor, Mrs. Lillian Wood; Second Counselor, Mary E. Lyman; Secretary, Elizabeth Hall; Assistant Secretary, Vivian McConkie; Chorister, Mrs. S. Perkins.

Young Stake.

May 24, Mrs. Florence Dean resigned. The following new officers were sustained: President, Mrs. Johanna H. Smith, Mancos, Colo.; First Counselor, Mrs. Mary E. Lamb; Second Counselor, Mrs. Lavina N. Hammond; Secretary, Mrs. Elvira Halls; Treasurer, Mrs. Harriet Ellis.

Union Stake.

June 22, Mrs. Helen M. Geddes resigned. The following new officers were sustained: President, Eveline Rosenbaum, La Grande, Ore.; First Counselor, Mary H. Stoddard; Second Counselor not appointed; Secretary, Mrs. Martha Scofield; Treasurer, Mrs. Florence M. Stoddard.

Cassia Stake.

This stake was divided on Saturday, July 26, into three divisions to be known as the Cassia, Burley, and Twin Falls Stakes. The Cassia Stake will include the following wards: Oakley First, Oakley Second, Oakley Third, Oakley Fourth, Basin, Marion, Hazel, Churchill branch, Boulder branch, Butte branch and Golden Valley (unorganized), with headquarters at Oakley. Mrs. Jubeltine I. Jack, who has served so efficiently as president of the Relief Society of Cassia Stake, was retained as president, with the same group of officers.

Burley stake will include: Burley First, Burley Second, Pella, Unity, View, Springdale, Declo, Jackson Branch, and Starrs Ferry branch; with headquarters at Burley. The following Stake Relief Society officers were appointed: President, Mrs. Lucina Smith, Burley, Idaho; First Counselor, Mrs. Lena N. Taylor; Second Counselor, Mrs. Luella Wright; Secretary, Mrs. Marian Gudmundsen.

Twin Falls stake will include: Buhl, Twin Falls, Kimberley, Murtaugh, Artesian, Branch, Hansen (unorganized), Fyler (unorganized), Amsterdam (unorganized), Shoshone-Basin (unorganized), Hollister (unorganized), Rogerson (unorganized), and all territory west to Jarbridge; with headquarters at Twin Falls. The following Stake Relief Society officers were appointed: President, Mrs. Anna Roberts, Twin Falls, Idaho; First Counselor, Mrs. Mary O. Swenson; Second Counselor, Mrs. Kate Kirkham; Secretary and Treasurer, Mrs. Katherine Arrington.

Boise stake was divided on August 2, 1919, into two stakes; the western half to be known as the Boise stake, and the eastern half to be known as Blaine stake.

The Boise stake will include eight counties with the following wards and branches: Wards: Boise, Nampa, Bennett, Weiser and Bramwell: Branches; Kuna, Nyssa, Ontario, and Melba.

Mrs. Bessie G. Hale, of Boise, Idaho, wife of President Heber Q. Hale of the Boise stake, was appointed president of the Boise stake Relief Society with the following assistants: First Counselor, Mrs. Ruby Rawlins; Second Counselor, not appointed; Secretary, Mrs. Annie M. Ellsworth.

The Blaine stake will include the following wards and branches: wards: Carey, Rupert, Heyburn, Paul, Acequia, Jerome, Manaid; branches: Gaunet, Austin and Emerson.

Mrs. Laura J. Adamson, the former president of Boise stake Relief Society was sustained as president of the new Blaine stake Society, with the following group of stake officers: First Counselor, Pearl Adamson; Second Counselor, Mrs. Luella Thomas; Secretary, Mrs. Jennie W. Thomas; Assistant Secretary, Mrs. Lola D. Harris; Treasurer, Mrs. Rebecca Adamson.

The General Board takes this opportunity of expressing grateful thanks and appreciation to Mrs. Juliett Blackburn, of Blackfoot, to Mrs. Mary N. Jones of San Juan, and to Mrs. Helen M. Geddes of Union, for the splendid service they have rendered as stake presidents. With their faithful assistants they have labored early and late to help carry forward the great Relief Society work; and although they feel that they must be relieved of these responsible positions, it is felt sure they will continue to give service in other capacities.

The General Board welcomes heartily the new groups of stake workers recently appointed, and hopes to be of material service to them in their plans for their new work.

Conducted by Jeanette A. Hyde and Lucile Y. McAllister.

THE ECONOMY OF MAKING SHIRTS.

Most women have an idea that a shirt is very difficult to make so that it will be satisfactory to men who have become accustomed to the boughten shirts. If you are accurate in your measurements and can stitch a straight seam on the machine, there is no reason why you cannot save half the cost of your husband's or son's shirts by making them at home. I have proved that with three yards of fifty-cent material a shirt can be made that cannot be bought for less than three dollars in the clothing stores.

Of course, one must be governed by circumstances, but the finer the grade of material used the greater the economy in making the shirt. During the early part of the summer I priced a silk broadclot shirt at eighteen dollars. In the stores I found the same silk for three dollars a yard so that one could duplicate this shirt for nine dollars.

Just a word in passing on the economy of the silk shirt. Many men consider them an extravagance, but they are not. The first cost is high but the length of time they may be worn brings them down to only an ordinary price.

Selecting the Material.

This is largely a matter of taste but it is generally conceded that there is no pattern so satisfactory as the stripe for a man's shirt. They are neat looking and blend well into the general tailored effect of men's clothing. Plain material, especially in white, tan and light blue, are very good.

Shirting, ginghams of good quality, percales and batistes are most satisfactory in the cottons. Tub silk, pongee, heavy crepe de shine and regular silk shirtings are best in the silks.

Material to be Used.

Three yards of material one yard wide. Seven small pearl buttons. One collar band of the size desired and thread. The collar bands may be purchased all ready to set on the shirt. They

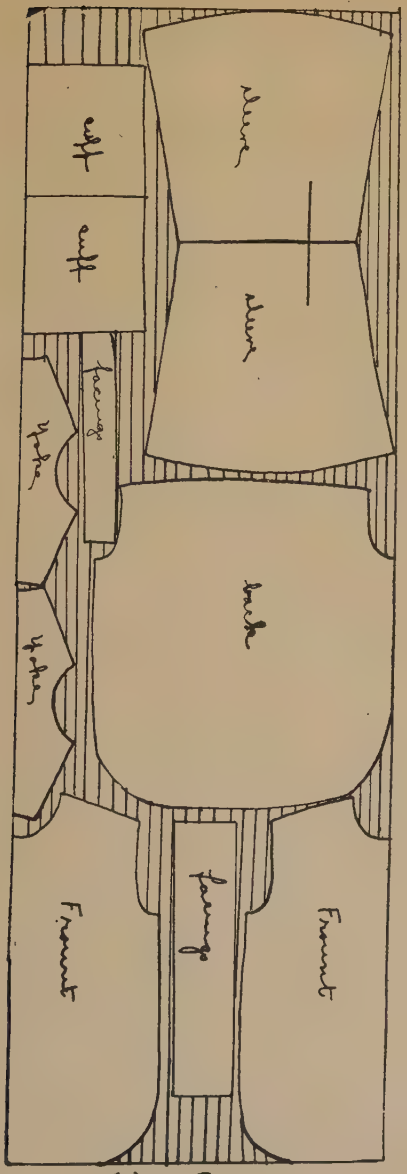
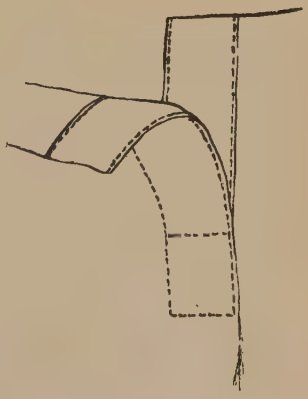

Sleeve
cuff
cuff
Sleeve
facing
Yoke
Yoke
back
facing
Front
Front

Figure I



range in price from five cents to fifteen according to quality and size. I have found the sizes in these collar bands to be accurate and may be used on the very best of shirts with perfect satisfaction.

The pattern.

It is better to take an old srirt which has been worn and which fits well, wash it, pick it apart, and then iron the pieces very carefully. It is necessary to allow from three-eights to one-half an inch from the old material. This will give you ample material to make accurate seams.

I do not mean to infer that the boughten shirt patterns are not good, but I have seen many women have trouble with the pattern.

Cutting.

Place the pieces of the shirt on the material as suggested by the drawing and see that your scissors are sharp enough to cut a perfectly straight edge on the pieces. This will go a long way toward making the seams easy to do.

It is necessary to cut an inter lining of thin white material (long cloth or similar material) for the cuffs and yoke.

Method of procedure.

It is difficult to describe in detail all the different parts and how they should be finished, but you will find the shirt you have picked to pieces for a pattern a great help in the finishing.

The following order of working at the different parts will be helpful:

1. Finish the opening in the sleeve. I like to do this by using one facing piece (cut about two and a-half inches wide) long enough to go from the bottom of the sleeve to the top of the opening and back to the bottom of the sleeve. Set it on like you would a braid having the last stitching on the right side. Stitch the outside edge. Then turn the facing back inside the sleeve in the positions it will be when the cuff is put on and stitch the top of the opening as in Figure II.

2. Sew the back of the shirt to the yoke, being careful to get the fulness over the proper place. The interlining should be basted to the under side of the yoke, leaving the single thickness for the top. The stitching on the right side may be double if desired.

3. Next sew the front shoulder seams to the yoke in the same manner. Do this just as you would the shoulder of a waist by placing the material even in the neck and letting any unevenness come out in the arm-eye.

4. Now carefully measure or baste your neck band in place all but about two and one-half inches from each end. Then finish the fronts. This will save you any fulness in the neck which

is the worst fault a shirt can have and if you have been careful in your cutting you will be safe in doing this.

5. Finish basting on the neck band and stitch by machine.

6. Set the sleeve in with a flat fell seam with the last stitching on the right side.

7. Hem the two fronts and back across the bottom and up the sides as far as it is hemmed on the shirt you have used as a pattern.

8. Next sew the seam from the bottom of the sleeve to the arm-eye and from the arm-eye to where the corners begin to round. A French seam is better here than a flat fell.

9. Sew the cuffs up on the wrong side, turn and sew on to the bottom of the sleeve. Practically all cuffs are double stitched and this should be done on the right side after the cuff has been sewed in place.

10. The button and button holes. If you do not desire to work these yourself you may have them made by machine for a very small cost.

DREAM PICTURES.

Where sunshine chases shadows
And birds come home to sing,
Upon a fallen tree-trunk
Beside a crystal spring
Whose mirrored depths reflected
The scenes of vale and tree
Is where I dream the pictures
Dear Love, of you and me.

We sit beside each other
And watch the pool below
To see two forms reflected,
But well, my Love, we know,
That soon this happy moment
Which we have now begun,
Will paint another picture,
And there will be but one.

General D. A. Utter.

Mountainhome, Idaho.

By James H. Anderson.

RAILWAYS in the United States are to be organized into thirty big systems, in 1920, according to a bill now before Congress.

FOUR NEW REPUBLICS had been declared in former German territory, up to the end of July, with no violence in establishing them.

BULGARIA has scenes of fighting between French and Bulgarian troops at Sofia, in July.

ITALY faced a socialist revolution in July, but it was suppressed for a time, although the trouble was not fully overcome.

EGYPT'S recent uprising against British rule resulted in 600 natives being killed and about four times that number wounded.

FOREST FIRES did immense damage in timber areas in the States of Washington, Oregon, Montana, Idaho, and Minnesota, in July.

20,000 AMERICAN SOLDIERS are said to have married French wives during the one year of the American army in France.

ITALIAN AND FRENCH troops had a bloody conflict in Fiume in July. The Italians are said to have been the aggressors.

THE WATER FAMINE in Utah and Idaho in June and July is a warning of comparative food famine conditions in those states next winter, unless the people provide against it.

BELA KUN, the soviet foreign minister of Hungary, was deposed in July, being succeeded by an equally bloodthirsty triumvirate.

A U. S. ARMY transport of 42 motor trucks left Washington, D. C., on July 7, for a transcontinental trip, expecting to reach San Francisco by September 1st.

LOCUSTS in large numbers appeared in Utah and Idaho in July. This is feared by many people as the precursor of a locust plage in 1920.

THE GERMAN blockade was raised by Great Britain on July 15, and food prices immediately fell in Berlin, in some lines to lower figures than prevail in this country.

A GOODYEAR DIRIGIBLE airship fell on the Illinois savings bank building in Chicago on July 21, killing 13 persons and injuring 28 others.

AN EARTHQUAKE, in the Florence, Italy, district on June 29, caused the loss of over 100 lives, injured many more people, and rendered thousands homeless.

RACE RIOTS between negroes (the scriptural "slaves") and whites (the "masters"), in the city of Washington, D. C., and in Chicago later, were so serious that troops had to be called to restore order.

PROHIBITION of a rigid character received the endorsement of the national House of Representatives in July, and the bill was sent to the Senate for its action.

SUEZ TO JERUSALEM by rail became an accomplished fact for passengers in July, although the desert trip is far from comfortable, owing to the sand and offensive smells.

A HURRICANE of snow and sleet on the coast of Chili, July 12 and 13, killed 87 people, sank over 100 vessels, and did damage to the extent of over $200,000,000.

THE ENTENTE ALLIES in Europe sent a force of 150,000 men against Budapest, Hungary, the last week in July, so peace has not been established there.

EAMON DEVALERA, president of the projected Irish republic, was in Salt Lake City on July 24, and met several hundred sympathizers with his movement.

STRIKES in various parts of the United States, Canada, Great

Britain, France, Italy, Portugal, Austria, Argentia, and other countries, in July, were of ominous portent for the future of those countries.

Bolshevism, of the Russian type, is spreading rapidly in theory in the United States, as shown by public expression in various sections, notwithstanding the frequently expressed views of publicists to the contrary.

London, England, as the place of trial of ex-Kaiser Wilhelm II has met with such opposition from the English press that whatever hearing is held may be in some other country.

Dr. Anna H. Shaw, the noted woman-suffragist, died on July 2. She lived to see an amendment to America's national Constitution, favoring woman suffrage, approved by Congress and submitted to the States.

The R-34, a British dirigible airship, made the trip from Scotland to New York and return in July, carrying 30 persons. The return trip time was 3 days, 3 hours, without mishap, and in that respect is the first successful trip to date, although not the first.

A Moslem-Christian combination has been made in Palestine to prevent the immigration of Jews thither, even to the extent of offering armed resistance. Of the Christian population of Jerusalem, 98 per cent are either Roman or Greek Catholic.

Sir Eric James Drummond, elected executive secretary of the League of Nations upon motion of President Wilson, and chief officer of the league when the council is not in session, is reputed to be the most militant Scotch Catholic in Europe.

Prof. A. F. Porta, the prominent weather predicter at San Francisco, Cal., predicts that on December 17 to 20, 1919, this country will experience the most destructive storm known in centuries, owing to a "conjuction of the planets" which he has computed.

"The second Savior of the world," or "Celestial Messenger," as Joseph M. Abbott, high minister of the Second Catholic church of New Jerusalem, proclaims himself to be, was in a Chicago police court on July 24, and was acquitted of a charge of immorality. He has many women followers.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah
Motto—Charity Never Faileth

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Room 29, Bishop's Building, Salt Lake City, Utah

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ARE WE ALWAYS HONEST?

The human conscience is not a fixed or static condition of mind. It is true, we are born with a right balance or conscience with which to determine what is right and what is wrong, but environment and education greatly modify, or even change altogether, this inherited standard of spiritual values. Our Father implanted within us at our spiritual birth his own perfect standard of right and wrong, and we brought that with us when we came to this earth. The conscience is an instinctive knowledge of law and its consequences. Here is a moral law. If we break it, we pay the price; if we keep it, we enjoy the reward, and it is this inherited knowledge of law or "conscience" which is a part of our divine inheritance.

Conscience, however, is modified by tradition, by the unconscious education of childhood, and by our own will in regard or disregard of its promptings. A man's conscience varies with the acts of a man, and descends with him to the lowest depths, justifying him in his actions; or ascends with him to the greatest heights, glorifying him with its rewards, yet constantly prodding him to higher moral attainment, to richer spiritual rewards. It is a mistake to imagine that men who do wrong and women who sin know that they are doing wrong and feel that they are sinning. Talk to the lowest criminal that walks the street or languishes in a prison cell. He justifies himself in the course he has taken. If it were

were not so, his waking hours would be unendurable. As long as a man's conscience is sensitive and pricks him making him feel that he is in the wrong, at times, so long does he possess the power of repentance and reformation; but criminals, apostates, degenerates, in short all types of men, from the highest to the lowest, modify and change the conscience to fit their life conditions and to permit them to enjoy a measure of self justification. Many wicked men are tender to their wives and mothers, careful and cautious in their guardianship of children. They salve conscience, as it were, with the practice of fine domestic virtues; while some very good men are oppressive in the treatment of their wives and families. Such good men unconsciously justify their smaller domestic sins because of their larger personal virtues and moralities. With the criminal as with the good man the blame for his wrongdoing always is laid upon the other fellow or upon society.

There are fixed moral laws, as perfect and as rigid as are the laws of light and heat, but our knowledge of those laws depends upon the adjustment of our lives in conformity with them. It is this little bit of psychology that we mothers and grandmothers should become familiar with in dealing with our children and grandchildren.

The child is a savage, or rather, he has the primitive instincts of a savage, to take what he wants where he finds it. Unselfishness and a quick understanding of the rights of others, must always be taught by the mother or guardian directly or indirectly. Some children are born with naturally unselfish and courteous dispositions, yet the law of survival prompts every child to seize that which it desires no matter who suffers in consequence. Even little babies, however, can be taught to be thoughtful of the rights of others, to be quiet while grandma is sick, to give the rocking chair to grandpa, and, as they grow older children can easily be taught never to impose upon each other, nor to take that which belongs to brother or sister, mother or friend, school mate or stranger, without permission and courteous request. Neglect of this primal law too often results in a dishonest foundation for character which will canker the developing child and will even destroy future usefulness and be a menace to civic peace. Might is never right unless it is founded on just and moral laws.

Children who see parents cheat street car companies out of a transfer, railroad companies out of a ticket, shop keepers and business men out of every possible cent; who hear parents tell half truths to neighbors, and watch father cheat in his dealings in business or trade. What can you expect of such children? They feel themselves perfectly justified in stealing the neighbors' eggs and fruit, their companions' books, pencils, rubbers and playthings. What father does and what mother says is always all right to children.

What ideals are we setting up for these modern children of ours? Do we justify ourselves in drinking a cup of tea? In lying about social matters to our friends? In appropriating lost articles and keeping borrowed books or other things? If we do, it is small use for us to tell the children to be temperate, honest and truthful. Sermons from the pulpit, lessons from thhe Sunday school, attendance at Mutuals, are useless, practically, unless the home life is carefully guarded and the children are faithfully taught daily and regularly in the small honesties of daily life. If children steal fruit, or eggs, they should return them and pay for them. If they cheat in marbles, and father should find out whether they do or not, father should shame the boys out of such a pernicious habit. If girls borrow each others' or mother's finery, without permission, the act should be noted at once, apologized for, and the unjust act should never be repeated. We should never "help ourselves" to anybody's property, under any circumstances, unless due permission is asked and granted. We mothers and grandmothers should scrupulously guard the rights of our children, our hired help, and the rights of ourselves. Do not think these are trifling matters. They lie at the very root of our life mission, sisters and friends.

NEW BOOK ON THE "MORMONS."

Dr. James E. Talmage's new book is a compilation of the clear and lucid articles which have been appearing in the press of the country from the famous pen of Dr. James E. Talmage. These are now issued under the title of *"The Vitality of Mormonism."* A happy title for the book would have been, *Half Hours With the Gospel,* for each article can be read in just about that amount of time. They are eminently modern in tone and are delightfully easy to read and absorb. Perhaps the greatest service done by Dr. Talmage in this series of spiritual expositions of the principles of the gospel is the arrangement in many and varied aspects and the rich array and limitless scope of the truths, and spiritual laws, together with the modernizing of these age old principles. Truth persists but its approach varies with times, people and moods.

Dr. Talmage has succeeded in placing, lucidly before the world, and not only before the world, but also before our own young people, the eternal and divine principles of the gospel of Jesus Christ. We welcome this contribution to our home Church works.

Guide Lessons.

LESSON I.

Theology and Testimony.

First Week in October.

THE RESTORATION OF THE JEWS.

"And it came to pass that I Nephi spake much unto them concerning these things: Yea, I spake unto them concerning the restoration of the Jews in the latter days:

"And I did rehearse unto them the words of Isaiah, who spake concerning the restoration of the Jews, or of the house of Israel: and after they were restored they should no more be confounded, neither should they be scattered again. And it came to pass that I did speak many words unto my brethren. And they were pacified and did humble themselves before the Lord." (I Nephi 15:19, 20.)

We are living in a day of fulfilment. We are seeing the culmination of many great and glorious things and the beginning of other things whose culmination will be vastly more glorious than the things of the present time.

As this is a woman's organization for which the lessons are being prepared perhaps there will be no objection to illustrating our point of fulfilment from the things that have occurred to give a larger life and fuller freedom to women.

It is near a century now since the first seminary opened its doors to women. It is lacking just eight years of a century since the first high school for girls was opened in Boston, amid a storm of opposition. It is considerably less than a century since Oberlin, the first college to open its door to women, saw fit to admit them, and yet today a woman may do work in practically every college in America and Great Britain.

It is now fifty years since women first obtained suffrage on an equal footing with men; but today in many European countries the women have suffrage and those who have not yet obtained it are making a vigorous fight. Sweden and France have recently introduced bills into their respective national assemblies asking for the enfranchisement of women. The United States is calling vigorously for the ratification of the federal amendment by thirty-six states, that the suffrage amendment may be written into the constitution.

So far as North America and Europe are concerned the fight for suffrage appears to be nearing its close.

Simultaneously, almost, the curtain goes down on Turkish rule in the East, freeing the land of promise of ancient Israel from the most cruel and persistently warlike people that this world has known since the advent of the Son of Man.

The peace pact recently signed by the allied nations and Germany, distinguished because of the great number of nations that took part in its making, has so disposed of Palestine that a new era lies before her, "the dawning of a brighter day majestic rises on the world."

And this new day was seen and prophesied of by both Lehi and Nephi and by Isaiah before their time.

If Great Britain is made mandate for Palestine, as many have believed she would be, because of her great experience and close proximity to Egypt, then we may know that the day of the gathering is at hand. Soon will the inspired prayer of Elder Orson Hyde be both prophecy and prayer. And as we anticipate this event do we not again see God moving in a mysterious way his wonders to perform?

It is said that fifty years ago the Emperor of Japan took for his slogan, "Japan shall know everything that is known by any other nation in the world." All well informed people know that Japan absorbed that slogan. She is one of the most advanced nations in the world today. And there is little that any other nation knows which Japan through her diligence has not acquired. So likewise have the Jews absorbed the learning of the world.

Palestine will realize as her children gather to rebuild, that they have brought knowledge from every clime where they have been scattered. What does Great Britain know that the Jew of the British Isles has not learned? What have France, Spain and Italy to give the world that a Jew or group of Jews have not absorbed?

Have Russia, Austria or Poland any strong national characteristic or gift that do not reflect themselves in the achievements of their Jewish subjects?

America, boasting of inventive genius and business insight, has many able representatives of her business ability among her Jewish citizens.

Like Shakespear's Shylock they have learned all things that their gentile neighbors know, but they will know even more than their instructors.

Shylock said, "the villainy you teach me will I practice, but I will better my instruction." It is to be hoped that in the rebuilding of Palestine those sons and daughters of the ancient Hebrews will practice only the good they have learned from their gentile brethren, bettering it with all the power God shall add unto them.

And are we not on the very threshold of the fulfilment of

great and mighty prophecy, prophecy uttered many centuries before the advent of Christ in the land of Jewish nativity, and again reiterated on this continent by Lehi and Nephi?

Truly God doth nothing unless he reveals it to his servants the prophets, and truly were Lehi and Nephi inspired of Almighty God, for the prophecies they utter fail not.

QUESTIONS AND PROBLEMS.

1. Discuss the proposition: We are living in a day of fulfilment, and tell of the culmination of some things not mentioned in the lesson.
2. Read in class Elder Orson Hyde's prayer offered on the Mount of Olives.
3. Show how it is both prayer and prophecy.
4. Give instances of Latter-day Zion being built up by persons gathering from many foreign climes.
5. Find out if you can who did the cabinet work on the tabernacle organ Salt Lake City. From what country did he come? Who built the organ? Musical part? From what country did he come?
6. From what country did Karl G. Maeser come?
7. In what land was John Hafen, the painter, born?
8. What might British Jews contribute to the building up of Palestine?
9. What might Italian Jews contribute?
10. What might Jews from the United States of America contribute?

LESSON II.

Work and Business.

SECOND WEEK IN OCTOBER.

LESSON III.

Genealogy.

THIRD WEEK IN OCTOBER.

FRENCH SURNAMES.

The history of France. The Catholic Church as a source of surnames. The Crusaders.

Not until after Caesar's time do we know anything about that rich country, which is called France. A people known as Gauls,

who were of Celtic race, then inhabited all the district north of the Alps and west of the Rhine.

When the apostate Catholic religion became popular in the fourth century the priests began a system of recording vital statistics, but these records are hidden behind locked doors in the Vatican in Rome. When the Crusaders went to Palestine in the sixteenth century the custom of surnaming people became very popular; and later the government made the custom a part of the law of France. The evolution of French surnames followed the usual course.

By Luther's time, 1517, there was a pretty well established method of surnaming the French people. Like all other European nations this custom began with the titled people and the aristocratic classes. The trades unions next made it popular for artisans to adopt surnames and then the military men were obliged to adopt them because of the necessity of keeping track of the many soldiers who made up such a large part of the French population for centuries.

The government itself finally took a strong hand in this matter and various laws have been passed concerning the registers of both the church and the state, which now preserve the vital statistics of this country. Unlike most other European nations the French government passed a law two centuries ago which made it unlawful for people to name their children even with Christian names unless chosen from a list issued by the state.

The sources and divisions of surnames follow the same general outline found in other European countries. First we have the Patronymic, or father's name. These are the most numerous with their associated nicknames. We have for instance, Henry, Jacques, Robert, Guillaume, Michel, Paul, Pierre, Renaud, Richard and Simon.

Place names come next in point of evolution and frequency. De La (of the) and Du have been tacked on to every conceivable variation and estate. De la Fontaine, Daix (for d'Aiz) Danjou (for d'Anjou), Descamps, Duval, De la Motte, and Chateaubriand, etc.

Trade names are equally familiar and frequent, guisinier (cook), Boulanger (baker), Rollier (teamster), Le Feuvre (blacksmith), Lemaistre, Le Metre (the mother), Escuyer (followed his master to war to care for his horse), Granger (tenant of a "grange" or farm), Charpentier (carpenter), Charbonnier (charcoal maker), Fournier (tender of the "fourner" or baking oven used in common by a village), Berger (shepherd), Botteron (bootmaker), Sellier, Celier, Cuvier (maker of "curves," wooden vessel to wash in), Bossard (maker of clothes brushes, etc.)

Titles sometimes furnish surnames, for instance: Chevalier

(knight), Lecomte (count), Duc, Prince, Roy (King), Seigneur (Lord), Curie (Priest), etc.

Nicknames were given as in other countries very frequently. Descriptive names also were used by the French people. Colors, size and conditions helped to determine what nickname should continue.

There are many French names among the Huguenot refugees who settled in England and later in America and some of these are very familiar even here in Utah. We might illustrate these Huguenot names as follows:

There are such names as Lambert, Godfrey, Gilbert, Gervase, Michael, Martin, Roger, Charles and the like that would become English at once without alteration. But there are others with which we are familiar: Percy occurs; Roussell, repeatedly. Dherby, an immigrant in 1684, would drop the "h" and become Derby. There are several Smiths in the lists, presumably arriving from the Netherlands. The old Norse name of Houssaye comes in several times; so do Hardy, More, Hayes, Rose, Mercer, Marchant, Mourtis, Car, Emery, Nisbet, Neel, Ogelby, Boyd, Biondell, Cooke, Pratt, Lee, King, Johnson, Stockey, Davies, Best, Kemp, Wilkins, Pryor, Fox Hudshon (soon to shed the "h"), White, Bush, Greenwood, etc.

Langue would speedily become Lang, and Boreau become Borough; Grangier be converted into Granger, and Goudron into Gordon; Guillard would become Gillard, and Blond be written and pronounced Blunt. How some of the names given above that seem to be distinctly English such as Greenwood and Highstreet, come into the Huguenot is puzzling; and we can only suppose that the immigrants translated their French names into the corresponding English, as Boisvert into Greenwood, and Hauterue into Highstreet.

QUESTIONS.

Who were the Gauls?

What were the original boundaries of Gaul? Of France?

Who was Charlemange?

What customs of surnaming were followed in France? Give illustrations.

Note: The Genealogical Stake and Ward Committee are requested to finish up all family surname cards and return to Genealogical Society of Utah. Where cards are needed send to the Genealogical Society of Utah, who will furnish them free.

LESSON 4.

Home Courses.

FOURTH WEEK IN OCTOBER.

PLANNING MEALS FOR THE FAMILY

In our present day manner of living, in the family group, a large share of the proper feeding of the race and therefore of the development and maintenance of physically strong men and women, is a problem of the home, more particularly a big problem for the housewife who is responsible for the meals set before the family. This big problem is moreover a difficult one, first, because there is such a confusing abundance, a bewildering maze of food materials from which must be chosen just those articles that are best adapted to the needs of the several members of the family; second, because appetite alone is not a dependable guide in the matter of eating. That the appetite cannot be trusted alone, is evidenced by the many examples not only of indulgence in alcoholic beverages, but also in food excesses such as of sugar or meat, and in the frequent cases of individuals liking too small a number of food articles or disliking those that should be staples. Yet the problem of good meals for the family must be solved.

Now, the greater assurance that the family meals will meet the needs of the individual members, follows only when the housewife keeps constantly in mind, first, what food is, and second, that the primary function of food is to meet the body needs rather than to satisfy cultivated tastes. It is only under such circumstances that she can be sure that at least each day's food and if possible each meal supplies the materials necessary to meet these three constant needs of the body, *viz.*, first, *energy;* second, *tissue building material;* third, *regulation of body processes.*

The most generally accepted definition of food is: "Food is anything which when taken into the body will yield energy, or build tissue, or regulate body processes." Foods as we eat them —apples, milk, eggs, meat etc., are made up of certain substances we call "nutrients." In all the great variety of foods we eat there are only six of these so-called "nutrients." By name these nutrients are: *carbohydrates*, that is all forms of starches and sugars; *protein; fat; water; minerals;* and *vitamines.* Minerals are sometimes called ash because they are left unconsumed when foods are burned. Eight minerals are needed in the body; these are—iron, sulphur, phosphorus, calcium or lime, sodium, chloride, magnesium, potassium. Vitamines have been discovered in food only in the last few years and we know very little about them other than that they are necessary for life and growth of the young and for the health of the adult person as well as of the child. It is just

as desirable and important that the woman who plans meals for herself or others become familiar with these nutrients and their uses in the human body, as it is that the seamstress know what hems, gathers, belts, plackets, seams, are in a garment and what purposes they serve.

Group 1—Foods Good for Protein.

Cheese, cream or cottage;
Lean meat of all kinds, beef, pork, fish, poultry mutton;
Milk, whole, skim and buttermilk;
Eggs;
Legumes, peas, beans of all kinds, lentils, peanuts, soybeans;
Nuts, most kinds;
Cereals (give a moderate amount).

Group 2—Foods Good for Fat.

Olive oil;
Mazola, and other salad oils;
Cooking fats, as lard, crisco, suet;
Butter and oleomargarine;
Fat meats;
Egg-yolk;

Group 3—Foods Good for Carbohydrates.

(a) Starches
Cereals, wheat, corn, oats, rice, rye, barley, buckwheat; and all preparations made from cereals, as flours, meals, grits, starches, macaroni, spaghetti, vermicelli, crackers, breakfast foods, bread, cakes, cookies, noodles;
Ripe beans of all kinds, lentils, and peanuts.
Starchy vegetables, as potatoes, sweet potatoes, squash, pumpkin, carrots, parsnips;
Bananas.
(b) Sugars, granulated, brown,
Granulated, brown, loaf, or powdered sugar;
Honey;
Syrups of all kinds;
Fruits, fresh, preserved, canned, dried, jams, jellies, and fruit butters;
Milk.

Group 4—Goods Good for Minerals.

Milk;
Egg-yolk;
All vegetables and fruits, especially spinach, lettuce, carrots, peas, cabbage, celery, apples, oranges, berries, cherries pineapple, grapes;
Bran of cereals, for example, in graham flour, rolled oats, cracked hominy, bran biscuit or pudding.

Group 5—Foods Good for Vitamines.

(a) Milk, and milk products, especially butter, cream, and whole milk cheese;
Meat (a small amount);
Eggs;
Greens of all kinds;
(b) Vegetables of all kinds;
Fruits all kinds;
Milk.

Note.—The vitamines found in foods under (a) occur in a smaller number of foods than in case of (b), so more care must be taken that foods in the (a) part of Group 5 are used sufficiently.

Notice that milk is placed in each of the five groups. Eggs are at once an excellent source of protein, fat, minerals, and vitamines, if the whole egg or the yolk alone be used. Vegetables and fruits are valuable for minerals, carbohydrates and vitamines. Cereals furnish an abundance of carbohydrates in the form of starch, a moderate amount of protein, and if the bran is contained in the cereal preparation, minerals are also supplied.

Since it requires all six of the nutrients to meet the three body needs, it is imperative that each day's meals include at least one representative from each of the above five groups, as well as water. Water should be used freely, adults taking about three quarts in twenty-four hours. It may be drunk at meals as well as between meals if it is not taken to soften the food. To take water into the mouth while food is in it, is at once bad physiology and bad manners.

In the adult's diet special thought must be given to the use of fresh fruits and vegetables and top milk. No day should be allowed to pass without vegetables and fruits having been served. One pint of milk for each adult per day is a good allowance. If fresh milk cannot be procured then condensed or powdered milk is a desirable substitute for the fresh product. Some people cannot take milk, unless in cooked form.

* * * * * * * *

That it is imperative to use in each day's meals, and in each meal if possible at least one representative of each group of foods as given above, is shown by an examination of the three body needs, and noting the nutrients required in each case.

(*Note.*—T means 1 level tablespoon; c means 1 level cup of ½ pint size; t means teaspoon.)

Sugar, 2 T;
Corn starch, 3 T;
White bread, 1 slice, size ½ inch x 3½ in. x 3½ in.;
Cornflakes, 1⅛ c;
Grapenuts, 3 T;
Cauliflower, 1 small head;
Spinach, 14 ounces or ½ gal. raw,
Lima beans, 2½ T cooked;
Peanuts, 12 or 16 kernels;
Almonds, 12 kernels;

Shredded wheat, 1 biscuit;
Rice, 2 T raw, ¾ c cooked;
Cream of wheat, 2½ T raw, ¾ c cooked;
Rolled oats, 3½ T raw, ⅝ c cooked;
Potato, 1 medium;
Whole milk, ¾ c;
Skim milk, 1 c;
Apple, 1 large;
Banana, 1 medium;
Orange, 1 large;
Raisins, 1¾ T, seeded;
Dates without stones, 5 to 7;
Whole egg, medium 1½;
Cheese, 1 cu. inch;
Butter, 1 T;

Scientific experiment has also worked out with considerable accuracy the number of calories required by persons of different ages as well as of adults doing muscular work of different degrees of severity. The following tables* summarize the generally accepted figures:

Age	*Calories per Lb.*	*Calories per Day*
Under 1 year	45	
1 to 2 years	45 to 40	1000 to 1200
2 to 5 years	40 to 36	1200 to 1500
6 to 9 years	36 to 32	1400 to 2000
10 to 13 years	34 to 27	1800 to 2400 for girls 2300 to 3000 for boys
14 to 17 years	30 to 22	2200 to 2600 for girls 2800 to 4000 for boys

Requirements for the man of average size (weighing about 150 lbs.), doing a moderate amount of work (for example a carpenter's work), have been calculated as follows:*

Eight hours of sleep at 65 calories	520 calories
Two hours' light exercise (walking) at 170 calories	340 "
Eight hours' carpenter's work at 240 calories	1,920 "
Six hours' sitting at rest at 100 calories	600 "
Total food requirement for the day	3,380 calories

one-third we may safely count on coming from the bread, cereals, and vegetables that we should have in this daily diet.

The regulation of body processes is effected together by water, minerals and vitamines. All these nutrients must be constantly present in proper amounts if the heart is to beat as it should, the food be properly digested, absorbed and used in the body, the waste materials excreted, the breathing go on as it should, and all parts of the body work together in harmony. We

*"Chemistry of Food and Nutrition" (page 186), by Dr. H. C. Sherman.

attempt to suggest amounts of these regulating nutrients only in the case of the water, as has been said about three quarts for a grown person per day. But we must take care that each day's food contains several articles that will furnish vitamines and minerals.

Suggestions for planning adequate meals for the family may be made more concrete by the following menus:*

QUESTIONS TO ACCOMPANY LESSONS ON "PLANNING FOR THE FAMILY."

Questions for Lesson One.

1. What are the three advantages of planning meals?
2. What are nutrients? How many are there? Name them.
3. What are the body's needs that are met by food?
4. What is the special importance of vitamines? What foods furnish vitamines?
5. What nutrients are supplied by a salad of apples, raisins and nuts, with a dressing of whipped cream?
6. What nutrients will be furnished by bread pudding, using bread, sugar, egg, milk and flavoring in its making?

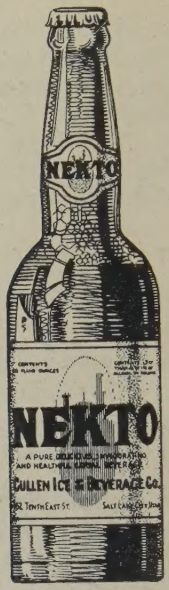
Questions for Lesson Two.

1. How many of the nutrients should be in each day's meals? Why?
2. What determines the amount of energy-yielding foods which a grown person needs?
3. Name six good food sources of energy. To what nutrient does each owe this power to yield energy?
4. Name six foods that will have a good share in the building of body tissues and tell what nutrient in each is good for tissue building.
5. Name six foods that will have to regulate body processes and tell why each helps.

*Children's menu planned by students in special diets class, U. A. C.

SMOKING CARS FOR WOMEN

Smoking cars for women will be run on some of the eastern roads within the next few years, New York railroad men predict. The vestibules and observation platforms on many trains running to New England during the college commencement period this year were filled to overflowing with young girls and women puffing cigarets.



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